The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 8 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, . 7 " and 5 "

Calendar for September.

21. St. Matthew the Apostle. Ember Day.
22. Ember Day.
23. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

OCTOBER.

7. Eighteenth Sunday after Trinity.
14. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

Poetry.

From the Missionary.

To a Mother,

WEEPING FOR HER THIRD CHILD.

Weep not, sweet Rachel, for thy babes,
As she that wept before,
Refusing to be comforted,
Because they were no more;
Nor nurse, with tears, one bitter thought,
As memory wakens, here,
The vision of those buried twins,
Beside their brother's bier.

For now, the gentle Saviour says,
Let "little children" come!
He bears them, lamb-like, in His arms;
His heavenly fold, their home:
Safe, in the pastures of his love,
No pain, no sorrow, more;
They wait thee in that better world,
"Not lost, but gone before."

Riverside, June 13, 1849. G. W. D.

Selected Matter.

Review.

EPISTLES OF IGNATIUS.

From the London Guardian.

Corpus Ignatianum.—A complete collection of the Ignatian Epistles, Genuine, Interpolated, and Spurious, together with numerous Extracts from them, as quoted by Ecclesiastical Writers, down to the Tenth Century, in Syriac, Greek, and Latin: an English Translation of the Syriac Text, Copious Notes, and Introduction, by Wm. Cureton, M.A., F.R.S., Chaplain in Ordinary to her Majesty the Queen. London: Rivington.

Many of our readers will remember the interest which was excited some years ago by the announcement that a number of Ancient Syriac MSS., on theological and historical subjects, had been purchased from certain monasteries in Egypt, and were deposited in the British Museum. These naturally fell under Mr. Cureton's eye, and were at once examined by him with great attention. His first object was to discover if they contained any portion of the writings of the Apostolic patriarch of Antioch, to which his attention had some time before been called by a Syriac MS. already in the library of the Museum. It contained a fragment of the martyrdom of S. Ignatius, with the first and part of the second chapter of his epistle to the Romans. The readings of the Copy from which this version was made must have been somewhat different from those of the ordinary Greek text, first published by Ruinart (in his *Acta Martyrum Sincera*), and in two rather remarkable places they confirm the readings of the ancient Latin version published by Archbishop Ussher. The examination of this fragment naturally made Mr. Cureton desirous of finding some further authority, and he therefore endeavored to obtain from Rome a transcript of a MS. containing the acts of several martyrs—S. Ignatius among the number—which Assemani had stated to be in the Vatican library, having himself obtained it, in 1715, from the monastery of S. Mary Deipara, of the Syrians, in the Desert of Nitria. The only answer, however, which Mr. Cureton received was that no such book existed. But, though he was thus disappointed at Rome, a new light was thrown upon the subject of his labors, from the very place whence Assemani declared he had obtained the missing volume. The first collection of MSS. brought from Egypt by the Rev. H. Tattam, now Archdeacon of Bedford, were, as we have already hinted, deposited in the British Museum, and examined by Mr. Cureton, who—

"Was rejoiced to discover, not only several extracts from the *Epistles of S. Ignatius*, cited by different ecclesiastical writers, but also the entire *Epistle to S. Polycarp*, in a volume of great antiquity."—Introduction, p. xxvii.

Another and a larger collection of MSS. was procured from the same source in 1843, and these contained—

"Not only several additional passages from S. Ignatius . . . . but also three entire epistles—to S. Polycarp, to the Ephesians, and to the Romans—in a volume of very considerable antiquity."—Ib., p. xxviii.

The results of the examination of these MSS. were given to the world in 1845, under the following title:

"The Ancient Syriac version of the Epistles of S. Ignatius to S. Polycarp, the Ephesians, and the Romans, &c., with an English translation and Notes, by William Cureton, M. A."

It appears that a second edition has been demanded, and that this demand has been met by the publication of the volume before us. Even in this light the present volume possesses great advantages over its predecessor. An additional copy of the three epistles was discovered among the Syriac MSS. purchased for the British Museum in 1847, from M. Pacho, who had acquired the volumes which Mr. Tattam had left still in the monastery of S. Mary Deipara; and this, while it remarkably confirms the general reading of the former MS., in some places, presents a near approach to the Greek copies, by the insertion of particles, &c.

But the present volume claims for itself a substantive and independent character. It contains all that its learned editor has found bearing the name of S. Ignatius, not only in Syriac, but in Greek and Latin also, whether separately, or as quotations by later writer writers, down to the tenth century; and we are not prepared to say that anything remains to be added to his collection.

In the preface, Mr. Cureton gives an account of the contents and arrangements of the volume. He says:—

"I have exhibited at one view a comparison of the text of the Syriac, and of that of both the Greek recensions of the three epistles . . . and I have caused the particular variations of each to be printed in a different and distinct type, in order that their peculiarities may be immediately obvious. I have also given a similar comparison of the text of the longer and shorter recensions of the Epistles to the Magnesians, Trallians, Philadelphians, and Smyrnians. To these I have subjoined the rest of the Ignatian epistles in Greek; and to all of them I have supplied their corresponding Latin versions. I have likewise appended to the rest the three letters attributed to S. Ignatius, of which Latin copies only are known to exist."

Besides these are given the Greek acts of the Martyrdom of S. Ignatius, with their ancient Latin version; and the testimonies and extracts before alluded to, in Greek, Latin, and Syriac, together with a few in Æthiopic. The Syriac and Æthiopic parts of the volume are accompanied by an English translation.

In his introduction and notes Mr. Cureton very plainly states, and ably defends, his conviction that the Syriac version which he has published represents the genuine *and entire* works of S. Ignatius; and thus he introduces a new element into the whole argument respecting the epistles which have gone under the name of this venerable martyr.

The first publication of works ascribed to him took place in the latter part of the fifteenth century. Three epistles in Latin were then printed, two of which Ignatius was alleged to have written to S. John, and the third to the Blessed Virgin. Before the close of the nineteenth century, eleven other epistles, also in Latin, were published, inscribed severally to the Trallians, Magnesians, Tarsians, Philipians, Philadelphians, Smyrneans, S. Polycarp, the Antiochians, Hero, the Ephesians, and the Romans. These same epistles were published in Greek in the year 1557, and again in 1560, from independent MS. authorities, with the addition of one addressed to Maria Cassabolita, of which a Latin version had before appeared. The genuineness of the writings thus published did not long remain unquestioned. The three which had appeared only in Latin were soon rejected as absolutely spurious, and it was asserted that interpolations and corruptions were to be found in the others. The list of epistles considered genuine was still further reduced by Vedelius, a Swiss Professor, who, in his edition of S. Ignatius in 1623, allowed that character to those epistles only which Eusebius had mentioned in the account which he gives of the martyr in the third book of the *Ecclesiastical History*. These were addressed to the Church at Ephesus, to the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrneans, and S. Polycarp.

It was at this point in their history that Archbishop Ussher turned his attention to the Ignatian Epistles. He observed that a passage quoted by Theodoret as from the Epistle to the Smyrneans, (c. vi. pp. 107 108, see the place quoted by Theodoret, p. 572, Dialogue III. Impatibilis) was not to be found in the editions, either Greek or Latin, which had been published. It was, however, quoted by English writers in the 13th and 14th centuries, and this led the Archbishop to hope that the source from which they derived the passage might be found in this country. The result of a search which he instituted was the discovery of an ancient Latin version, containing the passage which had given rise to the investigation. Considerable difference was found to exist between this version and the Greek and Latin copies then in use. The newly discovered epistles were, upon the whole, much shorter than the old copies, although they contained some additional passages. The number and addresses of the epistles were the same in both cases. In publishing the results of his inquiries, Ussher printed the epistles in Greek and Latin, as previously known, but marked by red letters those passages in them which were not represented in the version which he had himself found. In distinguishing among the epistles themselves he followed, or rather went beyond, the example of Vedelius, by rejecting the five which were not authenticated by early testimony, and also that addressed to S. Polycarp, conceiving that there was but one letter written to the Church at Smyrna and to its Bishop, especially as S. Jerome quotes as from the epistle to S. Polycarp a passage which is actually found in that to the Smyrneans, and is so quoted by Eusebius, from whom doubtless S. Jerome derived his information. In confirmation of this view, he observed, that the style of the epistle to Polycarp was in various points different from that of the epistles considered genuine. Ussher did not, however, imagine that he had restored the Ignatian Epistles to a perfectly genuine state; he looked forward to such a restoration by means either of a Greek MS. in the Medicean Library at Florence, or of a Syriac one which Savile had stated to exist in Rome. He was disappointed; the Medicean text, which was soon after published by Voss, appeared to be not so correct as that which his own Latin MSS. represented; and the Syriac copy seems hardly to have been heard of since. No additional grounds of argument, if we except the *Acts of the Martyrdom of S. Ignatius*, from Simon Metaphrastes, and a Latin version of the Acts which Ussher himself first published, were brought forward until the publication of Mr. Cureton's volume in 1845.

While the question as to what should be accounted the genuine text of S. Ignatius was being thus discussed, some persons were found to assert that the whole series of epistles were forged In support of the charge, they urged that many things were to be found in them which it was utterly impossible for S. Ignatius to have written. The point first attacked was the frequent mention of Episcopal government, and the clear declaration of Episcopal authority which may be found both in the longer and in the shorter editions of the epistles. Perhaps, therefore, it is not much to be wondered at that the first objectors to their genuineness should have been Presbyterians. And as the Syriac version before us excludes the greater part of these passages, its author, and Mr. Cureton, its advocate, may seem at first sight liable to bs classed with them. On this head, however, it is fair to state Mr. Cureton's conviction that—

"We have rather gained than lost by the rejection of those epistles and passages which the Syriac recension shows to be spurious, if, after the removal of all just grounds of doubt and suspicion, the epistles still afford us incidental, and consequently unsuspected, evidence to the fact of the establishment of a Bishop, Presbyters, and Deacons, in their several capacities in the Church of Smyrna, at the period when Ignatius wrote, and of their having received in those capacities the commendation of that holy martyr, the disciple and companion of the disciples and companions of our Lord."

Thus, while the argument against the Ignatian Epistles, derived from the frequent mention of Episcopacy, is powerless with respect to this Syriac version, the argument for Episcopacy derived from the epistles is not annihilated, although it is somewhat reduced in extent.

The greatest opponent of the genuineness of the Ignatian Epistles was Dallaeus, the author of a well-known book *On the Use of the Fathers*. The chief of his objections will admit of the following division. Some are derived from the assertions of Episcopal authority already alluded to, and the objector most strenuously endeavors to place in opposition to these the practices of the Church, and the expressions of her doctors in various times and places. Others are drawn from the mention of heretical tenets, not known in the time of S. Ignatius, and of heresiarchs who came after him, and from the non-quotation by later writers of passages most suitable to the overthrow of the heresies against which they contended. Others, again, were derived from the style of the epistles, from the lengthy and involved sentences, and the number of compound words, presenting such a contrast to the simplicity of Holy Scripture, and as it seemed, so alien from the character of the martyr himself. The rest were mainly from the matter of these writings. The eagerness for martyrdom, the refusal of the interest which might be made for him by the Roman Christians, the assertion of superior knowledge of heavenly things, and the authority displayed in the exhortations to Polycarp, were not, it was asserted, what should have been expected from the disciple of S. John. To several of these objections Bishop Pearson replied successfully in his *Vindiciæ Epistolarum S. Ignatii;* and his answers, so far as they are needed, are of course available for the Syriac Epistles. These last, however, must have the advantage of the observation, that not only may the force of these objections themselves be in some points questioned, but that the conclusion drawn from them was more extensive than the premises employed. Dallareus asserted, not that the longer or shorter recension, or even both of these, were interpolated and corrupted; but that both alike were forged. Yet several of his objections apply solely to the longer recension, and hardly any of them touch upon the Epistles as they are found in the Syriac. The passages which ought, as he asserts, to have been quoted, but were not, are not found; while on the other hand, all remain which were quoted down to the time of Eusebius; the long sentences disappear, and the three epistles present the appearance for which one of them was rejected by Archbishop Ussher, as differing so much from the other writings with which it was found.

Of all the possible ways of accounting for the difference between the epistles, as they were defended by Pearson, and as they appear in the Syriac version, Mr. Cureton has, pardonably enough, adapted that which not only came readiest to his hand, but which has the effect of enhancing the importance of his own services. The greatness of the temptation before him should have its due weight with those who may be disposed to blame him for a rash and hasty conclusion, which sacrifices an argument of value to the Church to the vanity of an individual. But it most also have its weight in the controversy itself. An author in Mr. Cureton's position should present himself to us in a way that carries conviction, and induces us to give him credit for that sort of learning, in his own peculiar line, and in others also which is founded upon deep and patient study, as well as for calm and disciplined judgment, and severe critical discrimination.—These qualities were never more required than by the person into whose hands these Syriac MSS. fell. We regard the question as still unsettled, and we hope that more light may yet be thrown upon it. We trust we may see new students devoting themselves to the very attractive field now opened to them, and our acquaintance with it advanced far beyond its present limits.—We shall be as pleased as any friend of Mr. Cureton, if the advance of knowledge which will ensue shall show that he has not merely seemed a giant because he was among pigmies, and that his confidence in his own conclusions has not been founded upon insufficient acquirements and perfunctory investigations.

From the English Churchman.

Calvinism and Baptismal Regeneration.

If it be "a triumphant and proud day" for Nonconformity, when it is clearly shown that the Christian Church has for above eighteen centuries consistently and uniformly held a doctrine which Nonconformists, of every denomination, disclaim and deny, it will also be a day "much to be remembered" by Churchmen if it explodes the popular fallacy that it is in Discipline alone, and not in Doctrine, that the Church differs from certain sectaries. The doctrine of Baptismal Regeneration is theoretically and practically denied by every sect, without exception; and yet it is so important and fundamental that the Judge of the Ecclesiastical Court has solemnly decided that any minister of the Church who denies it is *legally disqualified* for holding any preferment in the Church. This fact must also surely convince those persons of their error who fancy that the differences between the "Evangelicals" and the orthodox, which have their chief origin in this doctrine are of minor importance; that it is a mere trifling or verbal dispute between two parties in the Church, to either of which a man may belong without a serious imputation upon his orthodoxy and Churchmanship.

The absurdity, as well as the heresy of Mr. Gorham's opinions on Baptism must strike every one who looks into the matter. For instance, he says that only those particular children are regenerated in Baptism who receive a special prevenient act of Grace to make them worthy of receiving Baptism; but that *all* children, without any exception, who are baptised and die before committing actual sin, are regenerated. So that supposing a person to have two infants baptised on the same day, by the same minister, and with the same sponsors; if one of these infants died immediately after Baptism, Mr. Gorham would assure the parent that it had received a prevenient act of grace, and was certainly regenerated; bnt as regards the living child, he would pronounce no opinion; he would say it was quite uncertain. In other words, that God's Holy Spirit was certainly given to the child whose warfare was accomplished, but that it was possibly, if not probably, denied to the child, who would have to fight against the temptations of the world, the flesh, and the devil!

We entreat those who have hitherto thought little of this doctrine of Baptismal Regeneration, or who suppose it to be a mere theological party-question to consider and examine it as it is developed in the case which has called forth these observations. We would also urge upon them to inquire diligently why it is rejected by the 'Evangelical' party, and what it is proposed to substitute in its place. We shall have either Calvinism or Baptismal Regeneration; both we cannot have. Let us glance at the former, as it bears upon the subject of Baptism. Calvinists reject the doctrine of Baptismal Regeneration because it is founded on the principle that God would have all men to be saved; that as all are born in sin, and the children of wrath, all need to be, and may be, born again of Water and the Holy Ghost, and thus by Baptism to be made the children of Grace, and endowed with spiritual strength to resist temptation, and to believe and obey God—that these benefits are freely offered to all—to adults on sincere Faith and Repentance for their actual sins; and to infants, who, not having committed any actual sin, present no obstacle, but are bound by the essential nature of the covenant to have Faith and Repentance towards God when they become capable of exercising them This is too free and sovereign for Calvinists. They hold that God has, by a special and fixed decree, predestined and elected certain individuals to eternal life, and certain others to eternal death. That a number of the one class can no more avoid salvation, than one of the other class can escape condemnation: that from the beginning of the world the gates of Heaven were unconditionally thrown open to the one, and closed to the other, and that nothing can reverse this decree: a child may, from his cradle to his grave, be carefully trained in the way he should go—a holy Pastor, a loving pious mother, a tender father, and a gentle sister, may watch over him, with constant, earnest prayers to God, and with a firm faith in the declaration of the Church that he has been regenerated by water and the Holy Ghost; but all may be in vain: a decree may have been issued, ages before, that the object of their anxious pious love was "predestined" and "elected" to eternal punishment: that he was *purposely made incapable of salvation.*

This fearful heresy is the *foundation* of the rejection of the doctrine of Baptismal Regeneration. We are quite aware that some who reject the doctrine hold the heresy in a less revolting form, and with various modifications; and that others almost entirely repudiate it: but this latter class are equally heretical and far less consistent; for while they studiously proclaim the doctrine that all spiritual gifts are of God's free grace, irrespective of human merit, they confine regeneration in Baptism to those children whose parents and sponsors offer up the prayer of faith on their behalf—thus making the efficacy of God's ordinance, through His Church, to depend not only upon hunan merit, but upon the merit of third parties: so that in the case of two infants equally born in sin, and equally requiring spiritual regeneration, Baptism confers the Gift upon the one, and not upon the other, according to the respective characters of the parents and the sponsors!

Such are the inconsistencies and mystifications of those who reject the scriptural, simple, and most reasonable doctrine taught by the Church, viz: that as all infants are born in sin, and all equally free from actual sin of their own commission, all alike receive the gift of Regeneration in Baptism, and are equally responsible, according to their circumstances and opportunities, for the due use of the grace thus mercifully conferred upon them.

Excommunication.

To the Protestant Churchman:

Mr. Editor—I have been pained, within a few days, in hearing of a transaction under the avowed sanction of the Rubric of the Prayer Book, and which I had supposed to be among the things *allowed to remain* in the Rubrics as a dead letter. The circumstances I refer to are these:

An old member of an Episcopal congregation, a communicant of thirty years, perhaps more, in this city, under the excitement of tn unhappy division in the congregation, and giving way to the impetuosity of his temper, incurs the displeasure of the Rector, and is visited, justly or unjustly, I do not say, with the sentence of excommunication. He dies under the sentence. All who knew him personally are fully persuaded that he died a Christian man, and mourn the death of a good man. Now a Clergyman of the Church attends the funeral, makes an address and the usual prayers, but refuses to perform the whole Burial Service of the Church, because the deceased was EXCOMMUNICATED.

I wish to inquire, and I suppose the information would be generally interesting, whether this conduct is in pursuance of an established principle of the Church in this country, or whether it is an individual choice of the officiating Clergyman? I am deeply interested in the reply—because the conduct referred to, the refusal to perform the service in the case above cited, seems to me like adhering to a practice befitting the Church that claims to hold the consciences, souls, and well-being of its members in its awful power.—Moreover, there seems great inconsistency in such conduct—for the service, or a part of it, is every day read in the burial of persons who never did even profess to be Christians, and if the Rubric cover any part, it seems to me to cover all.

A Member of Christ Church, N. Y.

Remarks.—In reply to our correspondent's queries, we would state, that in our view, repelling from the Communion, or, to speak with more precision, "advertising one that he presume not to come to the Lord's Table," under the Rubric, does not amount to either the greater or lesser excommunication, according to the technical meaning of those punishments in the Canon Law.

In fact, our Canons have made no provisions for excommunication, strictly and technically so-called. In the case to which our correspondent alludes, there was a feature which, as it seems to us, was overlooked. The party advertised not to come did not acquiesce in the justice or propriety of that proceeding, and had appealed to a higher authority, as by law he had a right to do. Uutil the higher tribunal had decided against him, the question was unsettled, and when settled, might possibly be determined in his favor. He should not, therefore, have been considered as under the censure of the Church, when as yet no final decision had been made; and he was clearly entitled to the benefit of a presumption that he was innocent until his guilt was established.

The 68th Canon of the Church of England expressly states it is the *greater* excommunication which deprives a man of the Christian rite of burial, and he must have been declared so by a *public sentence* of the competent authority. If the clergyman referred to had but consulted so common a book as Wheatley, he might have saved himself and others much needless pain. Of course, *in the case contemplated by the Rubric*, it should be enforced. Provision however must first be made by the General or State Conventions. See Canon 42, sec. 3, of 1832.—Ed. Ch'n.

Review.

From the John Bull.

The Prayer Book, Considered especially in reference to the Romish System. Nineteen Sermons preached in the Chapel of Lincoln's Inn. By Frederick Denison Maurice, M.A., Chaplain of Lincoln's Inn, and Professor of Divinity in King's College. London: Parker. 1849.

Like everything that proceeds from the pen of this talented writer, these sermons contain much deep speculation, and many exquisitely beautiful and holy thoughts, mixed with much that is obscure and of questionable orthodoxy. We shall probably not be far wrong if we say that Mr. Maurice considers it his special calling to remove the various difficulties which generally obstruct a free and hearty reception of Christianity out of the way of thinking men, whom their very earnestness in grappling with the truth has converted into sceptics. In this most praiseworthy undertaking, however, he unhappily does not content himself with preaching the Gospel in the full simplicity of the Catholic faith, and accounting for the difficulties in the way of its reception by the moral and intellectual darkness of man through sin, which can be overcome only by the operation of God's spirit in the appointed means of grace; instead of this, which is the good old, and the only right way of dealing with the case, he has recourse to new metaphysical developments of truth, to use his own quaint terms, he *notionalizes* about the truth till he has reduced it te such a shape as he thinks will render it more acceptable. Evidently unconscious of the fact that by this mode of treating the truth he ministers largely to man's intellectual pride, which is the very root and essence of his fallen state. Mr. Maurice places himself, moreover, in the exeeedingly false position of appearing to feel much contempt for all the ancient and received views of revealed truth, and to hold himself out to the world as some great prophet who has brought new light into it. We are most willing to believe that he would be the very first to repudiate this notion, and that with no small show of indignation; and yet it is not the less true that it is impossible to read very far in any of his works without perceiving an undercurrent of conviction in the author's mind, that the Gospel has never been properly understood till Mr. Maurice came to render it intelligible. It is scarcely possible to conceive a more perilous path for a man to walk on himself, or to guide others along its precipitous shelvings; and the danger is increased tenfold by the author's unquestionable earnestness and his eminent ability.

Communications.

For the Churchman.

Evangelical Insolence.

Mr. Editor—The Cincinnati Auxiliary Society for the Promotion (?) of Evangelical Knowledge, of which the Bishop of Ohio is Patron, held their Anniversary lately in that city. Among the statements in the Report was the following—

"The Executive Committee have received from our active sister auxiliary in Western New York a package of the second publication of her Board of Directors, being a Defense of the members of that society against the Rt. Rev. Bishop of that Diocese, who questioned the right of his Clergy and Laity to institute such a society. Their vindication, in the opinion of the Executive Committee, is triumphant; and desirous of giving all possible dissemination to it, such members of this society as feel an interest in freedom of inquiry and of conscience, may supply themselves with copies at the Secretary's table at the close of the meeting."

I shall only remark, Mr. Editor, that the harmonious and sound tone and character of the late Convention of Western New York shews that a schismatical, factions, and disorganizing spirit finds no congenial resting-place in that Diocese, and that its noble-minded and orthodox Bishop sways a legitimate influence over the minds of his faithful and affectionate flock. Under these circumstances it was very natural that the "sister society" should send its wares to Ohio, which, to some of your readers, may seem like sending coals to New Castle. The husks which prove unsavory morsels in Western New York, and are rejected with disgust and contempt, may find a ready acceptance, and be greedily devoured, by multitudes in Ohio.

M. A. C.

For the Churchman.

Romanizing.

Mr. Editor.—The pieces that have appeared in the Calendar upon this subject have, as a general thing, been of such a character, as to give rise to but little apprehension in the minds of Churchmen of any class. Notwithstanding the talk and newspaper correspondence that have been occasioned, the matter has evidently taken no hold upon the *mind* and *feeling* of the Church, or any considerable portion of it. We felt from the first, that the recklessness of assertion, and the want of calmness, (not to say want of theological information,) which the articles manifested, would for the most part destroy their effect; and certain it is, that, from whatever cause, the indifference with which all parties have looked on while the wordy war has been raging, has been as singular as gratifying We doubt whether a single Rector in our communion has been seriously disturbed by the queries of the most timid of his flock, notwithstanding all that has been said in the papers, and this we regard as a good sign. How different would it have been a few years ago! The truth is, there has been so much *sham* and *outside talk*, that at last men want to see some foundation for it Brother Jonathan, as the Calendar says, is a matter of fact personage and must have *reality*. We may point to the sky and tell him we see portentous signs, but it will not answer unless he can see them also. Latterly the controversy has dwindled down into such a manifest endeavor to *make out a case*, that the very idea of the writers' being in earnest has fled, we fear, from people's minds; and finally it has degenerated into a personal quarrel, and will end we suspect in an alienation of friendship. Surely "never was such a lame and impotent conclusion."

In the Calendar of Aug. 25th, there is an article headed "Danger of Reaction," which looks as if the writer was in earnest, and therefore we notice it. His idea is, that Romanizers in the Church, will sicken people of genuine Catholicity, and so give rise to an up-growth of Puritanism, indifference and infidelity. Now that this might be the result, if the follies of Romanism should get into the Church to any great extent, we will not deny. It is an old notion and has been often stated before, but why *make facts* in order to maintain it? This writer says, "The revival of catholic truth which a few years ago promised so much unmingled good, has now suffered the common evil of all reformations, and is breeding a swarm of unstable souls, who either pervert it by their fanaticism, or caricature it by sentimentality." Now that there is ground in the actual condition of the Church for this sweeping remark, we utterly deny. Where is it that this "swarm of unstable souls" is "breeding"? Is it at the General Seminary, or at Kenyon, or at Alexandria? Is it among the laity, or among the clergy, or among the candidates for Orders, that are studying privately? Bad as some will have it, that the General Seminaiy is, yet the Dean says it is in a better state, than it has been in before since his connection with it, which is something like ten years. The Calendar writer tells us that it is no wonder that men laugh when they see "lack-a-daisical youths in cassocks that sweep the sidewalks, devoting themselves to filagree work and embroidery, and bewailing worldliness in drawing rooms." And we say so too. We say that they may well laugh when such a state of things exists to such extent as to warrant complaints in our public prints. But we are happy to know, that as yet, such a state of things does *not* exist in our Church. We know that the body of our younger clergy who have imbibed the spirit of the Catholic movement, that started in England a few years ago, *are almost to a man* earnest men; who are content to live very often unmarried and upon the smallest salary, doing the Church's work in the Church's way. For the last six months the Calendar has been heaping abuse upon this class, or at least upon a portion of it, which it has chosen to separate off and designate by a new name; and now it would fain have us believe, that this body is so large, and it is so sunk in fanaticism and Romish fooleries, that it is about to bring a crowd of Low-Churchmen and infidels upon the Church. Now if there ever was danger of this, we do not believe it is half as great now as it was a few years ago. This writer says he sees "many indications of it both here and in England." We wish in conscience he had told us what they are; but he tells us nothing, save only that a bad book has appeared. That there may be signs of an approaching contest with Rationalism and Infidelity may very possibly be, but that this Rationalism and Infidelity are to be brought on by the extremes of Churchmen, is a notion that we can laugh at more easier than we can believe.

He tells us that "when the merest foplings of divinity undertake to prate of the "keys," and to assume the position of Penitentiaries, he trembles for the cause of a revival of discipline." Perhaps he does; and when such is the case perhaps we shall too, but we can tell him, that to intimate, that there is a body in the Church—an integral portion of it, that is of this character and acts in this manner, is an exaggerated statement. We are confident it is not so. That young men who have imbibed a love of Catholic truth should express their opinions among each other, and occasionally in private circles, is not surprising. How in the name of common sense could it be otherwise, but that they have so moved beyond their sphere as to justify a paper in ridiculing them we deny, and it is difficult to conceive of a paper adopting such a course, unless it had linked itself, notwithstanding its professions to the contrary, with the theology justly denominated *high and dry*. This writer says he "trembles for the language of the Ordinal," and "for the very language of the Holy Ghost," and this because, as he says, foplings of divinity prate of the "keys," and somebody has written a book styled "Lady Alice," and an article for a newspaper signed "Scholasticus," and a young man has compiled a tract on "Aurcular Confession," which, owing to an error of judgment, (for knowing the man we know it to have been an error of judgment) proved to be unfair. A theological Doctor, respected for his talents and position, trembles for the language of the Ordinal and for the very word of God, not because of the multitude of puritans in the Church who deny Her most sacred doctrines, and who object especially to the words "Receive the Holy Ghost for the office and work of a Priest in the Church of God;" he trembles for the language of the Ordinal not because of the thousand forms of heresy all around us, but because forsooth one or two men, or more perhaps, as he thinks, assert more than the Church teaches them.

If it be true, that he trembles as he says, we pity him. and hope he may come out of his convulsions and use his really fine talents for a better purpose, than engaging in a tiade against young men who, with all their errors, are doing well for the Church. We hope that our very few men that have ability to defend the Church, will not get their heads so full of *the one-idea*, whether it be *Romanism or Pantheism*, that they cannot see other evils and other dangers.

We suggest to the Calendar, if it *will* pursue the subject of Romanism, (and this seems to be its settled course) that it do not *make facts* for itself in order to maintain its theory. It stated in the beginning that it was not crying *wolf, wolf*, and we say as distinctly that it has been crying *wolf, wolf*. It stated that by Romanizers it meant downright Roman Catholics—Bishop Bonner Romanists—and that such Romanists were in the Church, and this statement it has failed to prove, nor only failed, but it has scarcely given us a *shadow* of a proof of it. What proof has been alleged that any one clergyman that has been named in this controversy is a Romanist; or that any other minister of our Church is? None whatever. If they were Romanists it is a slander upon our Church to say they could not be proceeded against and silenced. But it is said they go beyond the Church—they are Romanizers. And we reply that the Calendar's idea of Romanizer is *an out and out Romanist*, and we hold it to its words. It may be that they do go beyond the Church in some points, but what of that? it is a new notion that a man cannot go beyond the Church in any thing without asserting all Roman Catholic doctrine. Let it be remembered that before a man can be a Romanist as respects his doctrine, he must be ready to acknowledge the "Roman Church" to be the mother and mistress of all Churches, and to embrace the whole circle of her teaching, and to "swear due obedience to the Pope," and to curse all who will not thus swear and acknowledge. And does the Calendar really believe there are ministers in our Church that do receive these dogmas? If not, why does he say so?

The truth is, the Calendar has not been fighting against the class that it says it has, because there has been no such class in the Church, and the defeat it has met with (for it looks to me like defeat, since it has failed to carry the respectable portion of the press or the people with it) has arisen from its taking a false position in the beginning, and from calling things by wrong names. It has been fighting against the highest of High-Churchmen who go, as it thinks, too far, and if it had only said that they go *too far* it would have truth perhaps on its side. But no, it must call them "Romanists"—"Bonner Romanists." Now how far do they go? Let us not shrink from the whole truth but find fault with these bad folks as far as we reasonably can.

Do they then receive the *Romish* doctrine of Transubstantiation, or Purgatory, or Invocation? I have been mixed up with Romanizers a good deal, and with the most rabid of them, and I have no reason to believe that any in our communion do. If any do, let us have some definite tangible proof, not railing accusations. We can assure the Calendar that it will gain nothing by grossly exaggerating the evil in order to make a case to fight against. Best to take things as they are, and battle with what is, and with what we know to be. It is wonderful to see how young men, who take up with strange notions at the commencement of their study of divinity, are gradually balanced and settled in the Church, and receive and teach no more nor less than Her holy faith. If there is danger from any quarter we are persuaded it is from those who fall below her standard, not from those who go beyond it—from those who preach to *draw* and to make themselves popular, rather than from those who teach the principles of Arch-deacons Wilberforce and Manning.

A Presbyter.

For the Churchman.

Dissenters and the Reformation.

Mr. Editor—While there have been occasionally heard, from some members of the Church, expressions in disparagement of the Reformation, Non-Episcopalians, on the other hand, have made faint and feeble attempts to glorify themselves through it, as if the work were theirs or their predecessors', and as if they had some claim upon the honor and advantage of it. Neither those few individuals of our Church, nor the mass of dissenters referred to, have viewed this important subject in its true light. The Church of England alone effected a Reformation. They *reformed* their ancient Church; they did not alter its form of government, they merely removed from it many errors, and restored it to its former glory. They remained in it, they did not leave it; they could not leave it without being guilty of a great sin—the sin of Schism—the rending apart the body of the blessed Saviour—they, and they only, *reformed* the Church; they adhered to it, and preserved it in its oneness, in its integrity. Dissenters left the Church; they set up for themselves an organization of their own, viz: Presbyterianism and Congregationalism. Their work was not reformation, it was *revolution*. In speaking of the political history of our country, we don't talk of our *reformation* of the British Constitution when we refer to the act which separated us from the mother country; we call it by its right name; we call it the American *revolution*; and so it was; it was a change from a monarchical to a republican form of government. Dissenters should exercise equal candor in speaking of their separation from the Church. They separated from the ancient Church *because* it was Episcopal. They set up another form of government—they repudiated Episcopal government, and established another and wholly different, as different as a Republic is from a Monarchy. Theirs was a revolution, not a reformation. To Churchmen, then, alone, belongs all the honor, as they are answerable, by attempts at conciliation, for the evils, if any there be, of the reformation. But let not dissenters, if they regard truth, talk of the Reformation as a matter in which they have any lot or share—they have revolted from the Church of the Blessed Saviour, and by their act they may try to stand, but by it they must, without repentance, fearfully fall.

Aug. 25. A Lay Member.

From the Protestant Churchman of 13th Sept., 1849.

"Diocesan Economy."

"*Mr. Editor*—A few days ago, stopping in a Book-Store, I found upon the counter a copy of the Gospel Messenger. One of its articles praises very justly the economical management of the Diocesan Missionary Department of Western New-York. 'Out of the large sums,' says the writer, 'annually collected, only $14 per annum have been deducted to defray expenses; and this amount has been for postage.' Thinks I to myself, our Western sister here reads a lesson to the mother Diocese. It will not do for us to boast of economical management in some, at least, of our departments. Facts are stubborn things. Figures have sometimes very ugly features. Let us look at some statistics:

The Protestant Episcopal Society for promoting Religion and Learning pays to its Chairman, as superintendent for overseeing candidates for the Ministry, $500. The Bible and Common Prayer-Book and Tract Societies, income about $4,000, pay an Agent and Boy $1,100. The Trustees of the Episcopal Fund furnish a suspended Bishop with a noble house, worth $1000, and a salary of $2,500. Total $5,100.

Only $5,100, ye missionaries—ye bone and sinew men—working from day to day upon the scanty pittance of $125 per annum! What say ye to these facts? For economical management, aye, for a faithful discharge of sacred trusts, is not the Empire Diocese a city set on a hill whose light cannot be hid?

Plain Truth."

That such an article should appear under the signature of "Plain Truth," can only be accounted for from the source whence it emanates.

There is not a shadow of truth in the inference that it wishes to portray as injurious to "ye missionaries—ye bone and sinew men—working from day to day upon the scanty pittance of $125 per annum." Not a particle of those funds have been either directly or indirectly abstracted from them.

The Missionary Committee of the Diocese of New York have no lesson in economy to learn from any sister diocese. Their whole expenditures for the years 1844, 5, 6, 7 and 8, amount only to $23 50, being less than $5 a year for those five years.

"For economical management, aye, for a faithful discharge of sacred trusts", for a christian charitable regard for "ye missionaries—ye bone and sinew men—working from day to day upon the scanty pittance of $125 per annum." This picture of Facts is presented to you.

In 1844, "St, Mark's Church-in-the-Bowery" contributed to the missionaries of this diocese $30 50, of which $29 45 was special contribution, and the Rector generously added $1 05 out of $946 30 unappropriated funds.

In 1845, the same Church contributed $11, of which $9 was special contribution, to which the Rector extended his generosity to $2, out of unappropriated funds of $865.

In 1846 and 1847, not one cent was contributed. In 1848 $2 50. Making a grand total of Christian Charity, for "ye missionaries," of $44, in the short space of Five years!

For Twelve years last past, $9 was contributed specially by two or three members of that congregation, to the New York Bible and Common Prayer Book, and Protestant Episcopal Tract Society; but so great a regard had the Rector for a "faithful discharge of sacred trusts," that, by his printed publications, he shows he *appropriated that* $9 *to other purposes*, and the societies have never received them.

A regard to the "faithful discharge of sacred trusts" made "economical management" too important to suffer funds to be expended on Prayer Books and Tracts for "ye missionaries," lest "a city set on a hill, whose light cannot be hid," should display too great a refulgence.

Is such a course of conduct, in relation to our missionaries, a violation of the Canon? or is it a shuffling evasion of its spirit?—or such a departure from christian charity and duty to brethren as would come under the denunciation of the Gospel, "He that provideth not for his household of faith is worse than an infidel"?

The Missionary fund is now deficient $1,200 of the amount requisite to pay these "bone and sinew men" their $125 per annum to 1st of October, and who is to blame?

"Plain Truth" says "facts are stubborn things," "figures have sometimes very ugly features," so it may be judged by some communications of the Protestant Churchman—its base misrepresentations of the receipts and expenditures of the Arts-Union, under the head of "Two Pictures," 30th Dec. last—its "Cheap and Expensive," 30th of June—the "Price of the Prayer Book," 18th of August.

Its cuckoo notes of Paid Agencies and Contingent Expenses, which have at various times disgraced its columns since 15th June, 1844—when it said "thus it costs *us* $1,600," though its author, or his congregation, never contributed one cent of it—that is the identical $1600 charged as paid Superintendent, Agent, and Boy, as falsely insinuated to be out of funds to the deprivation of the missionaries—the insinuation against the Trustees of the Episcopal Fund is equally base: they solely act under the orders, direction and authority of the Convention.

The Protestant Churchman, under date of the 30th of June, proposed a formula for solution, and dishonorably refused to publish a true solution which was given them

Under the heads of "Cheap and Expensive," and "Price of the Prayer Book," they state the Bishop White Prayer Book Society obtain theirs at cost; carefully concealing the "Price of the Prayer Book" and the "cost."

In their own language, "with these facts before us," we beg leave to propound the following formula for solution": The "price of the Prayer Book" being its "cost," what will be the "cost" of One Thousand Prayer Books, at the "price of the Prayer Book"? and by what rule in Arithmetic, "cheap and expensive" will show the amount?

My figures are all taken from printed documents; a learned man a little more knowing than any else that could give a reason, once told me—and I proved the truth of his assertion to his no little mortification—that "Figures won't Lie."

To the Editor of the Churchman.

Mr. Editor—As the time for the meeting of the Annual Convention of this Diocese is rapidly approaching, would it not be well for all good Churchmen to set apart the preceding Friday as a day of fasting and especial intercession in behalf of our afflicted diocese and its suffering Bishop? It may be that God will yet have mercy upon us, and withdraw His chastisement. While I do not doubt that very many of us are daily and hourly interceding for the restoration of the light of God's countenance, and the "effectual fervent prayer of a righteous man availeth much," yet there is an especial blessing promised to the united intercessions of even two or three of Christ's disciples.—Let us all, then, with one heart and one mouth, cry mightily unto the Lord, that the truth may triumph, and all its enemies be put to shame. And especially let us pray for our beloved Diocesan, that God would "endue his soul with patience under his affliction, and with resignation to His blessed will; that He would comfort him with a sense of His goodness: that He would lift up His countenance upon him, and give him peace, through Jesus Christ our Lord."

If we do this with a sincere heart, in full assurance of faith, we may look with calm hope for the approaching Convention, trusting entirely in Him who can speak peace to the troubled waters, and out of the midst of evil bring forth good.

Miles Crucis.

THE CHURCHMAN.

New-York, Saturday, September 22, 1849.

The Reformers—Their Authority.

These words are very often on the lips of Theological writers, while the definite meaning to be attached to them is hard to be discovered. They afford no precise object to the mind of the ordinary reader, they convey no distinct impression, they offer no clear information—the only conclusion at which he arrives is this, that A, B, or C, one or more of them, said such and such things, and that their authority is in some way or other, infallible. He knows not, perhaps, whether they were Germans, Swiss, Dutch, or English—all he can find out is, that they said so and so, and that they were "Reformers." Our object in the present article is, to offer some suggestions on this subject, in a plain and simple way, in order that some of our readers, who may not have clear ideas on this point, may know how to avoid perplexity, and not attribute too much to authority.

One grand distinction is very briefly but precisely pointed out by our correspondent, "A Lay Member," in another column. The continental change was a *Revolution*; it created new societies, which had no connexion with the ancient Church in Germany, in Switzerland, or in France. The Reformed *Church*, as it was styled in Switzerland, was stamped with the impress of Calvin's views and dogmas: the so-named Lutheran Church, in Germany, took Luther for its authoritative guide. They severally adopted certain writings and formulæ, either composed by these men, or at any rate sanctioned by their approval, and adopted as their own, as the authoritative guides of their faith and practice; and they disowned and repelled those from their communion who disavowed them. These two great and able men framed their system from their own views of Scripture principally, paying very little regard to the doctrines and practices of the primitive Church, and the vigor of their minds and the brilliancy of their talents caused their several systems to be received by their respective followers as almost infallible deductions. They claimed for themselves an almost unlimited right of private judgment, while they insisted that their followers should be bound by the traditions which they delivered. Luther crushed Carolostadt, and Calvin burned Servetus, because they respectively taught heretical tenets in their view. Thus then they claimed authority—an authority derived not from the Church, or from antiquity, but from their own interpretation of the Word of God.—Their followers, timid at first, have become bolder by degrees, launched out into wider and wilder flights, claimed the right to criticise the "Symbolic Books," and the "Institutes" of Calvin, as those from whom they derive the name of Lutherans or Calvinists dealt with the dogmas and practices of the Church of Rome, and thus at the present day we have Infidelity in the chair of Luther, and Socinianism in the pulpit of Calvin.

The Church of England, with her daughter in America, is not harassed by these difficulties. Her's was not a *Revolution*, but a *Reformation*. The Church of England was not a *novelty*, but a continuation in the ancient line of Apostolic succession. The necessity of Reformation was acknowledged, felt, and lamented: abuses long protested against had by degrees become inveterate; doctrines warmly opposed, when first broached, as unknown to the Church of Christ, were in time fast rivetted on the conscience; national Churches were trampled under foot by the usurping power of the Bishop of Rome, exulting in the proud title of "The Pope"; and even the strength of earth's proudest monarchs proved insufficient to stem the rapid tide, and the ever rising, swelling, and fearful surges of Papal tyranny and domination. At length, in the Providence of God, the time arrived when the Church of England, aided by the King and the Nation, could re-assert her ancient privileges and authority, and purify herself from the doctrinal corruptions, and practical defilements, which a long course of time, and a long career of perversion from the old paths of primitive Christianity, had brought upon her. The work was slowly but surely carried on: the leaders in it exercised a sound discretion, and a prudent caution; and removed at first those corruptions which were the more glaring, and those abuses which were the most crying. The book entitled "Erudition of a Christian Man," differed very materially in some of its doctrinal statements from the first Book of Edward VI., and that again from the second, in which the influence of the Continental Reformers was more apparent. The leading principles too which governed them were *in doctrine* a reverence for Scripture as interpreted by Antiquity; in *practices* and *ceremonies* a devout regard for the practice of the early Church, where that could be followed, so as to minister unto edification.

When now we speak of the Reformers of the Church of England, in a strict and proper sense, we of course must mean those who were leaders and conductors in the work of reforming the Liturgy and offices of the Church, in framing her Articles, and establishing her doctrines in their present form. The results of their labors are embodied in the Book of Common Prayer, as we fully stated in the first article on that subject, (May 26) and the Book of Homilies are also allowed to "contain a godly and wholesome doctrine." The writings of these divines may be consulted for information in those points where the language of the formularies fairly needs explanation or elucidation, as is the case especially with some clauses of the thirty-nine Articles.

But there are a large number of writers who are popularly called *Reformers*, who have no claim to the title, as defined above, for they had no concern in the work of reforming the system of the Church in doctrine and practice; and no influence in her councils. In many instances they in their tone of doctrine and teaching resembled closely the continental writers mentioned in the outset, and were dissatisfied with the system of discipline and worship provided by the Church as Reformed. That they opposed the Church of Rome is true—it is also true that they very often ran into the opposite extreme, advocated the wildest exercise of private judgment, and incubated on those venomous eggs, which afterwards brake forth into the Puritan brood. Some of them went to the stake in defence of their opinions, in the reign of Mary, and hence they are often classed in the same category with Cranmer and Ridley, and others who suffered the same fate. It is, however, one thing to die for resisting a false doctrine, or the usurping claims of the Papal Church, and another thing to have claims to be considered a teacher of religious truth. The two are by no means connected together; otherwise Servetus might be quoted as a theological authority.

In so far as these taught positively, we must, before we give them any weight as theologians, ascertain what their principles were—whether they embraced the safe and sure rule set forth by the English Church, *semper, ubique, ab omnibus*, or censured her formularies as Popish, her ceremonies as inept and frivolous, and her rulers as wanting in spiritual discernment and wisdom. No one would take Cartwright or Travers as specimens of Church of England teaching, for they separated from her on the avowed ground that she was not reformed enough, and inculcated gross errors both in doctrine and practice—they found that her system was surely settled and established, and that they could not hope to change it—and insisting on the right to carry out their own notions of doctrine, discipline and worship, they founded the Puritan party, which in after times gained such fearful power. Now our readers hardly need to be reminded, and yet the caution may be useful, that in the reign of Edward VI. the same wide difference of opinions existed, though it was not so fully developed. Some wished for a farther reformation, both in doctrine and ceremonies—they held the views of predestination, justification, assurance, and the like, taught more or less strenuously by many of the continental Reformers, but most of all by Calvin fully developed and systematised. Had the reign of Edward been lengthened, there is no saying how much their influence might have predominated, and how far the Catholic truths which now shine resplendent in the Prayer Book might have been obscured, or even obliterated. But in the wise Providence of God it was not so to be. The work was for a time suspended by the accession of Mary to the throne. The favorers of a Reformation, whether on Catholic or uncatholic principles, were dispersed and scattered throughout the continent of Europe, and their different principles had soon full opportunity to display themselves in action. This was especially the case at Frankfort. A number of English there collected, some of whom were clergymen of the English Church. Some continued the use of their Liturgy and offices as provided in the 2nd Book, while others wished to reject it altogether as superstitious and unedifying, and establish a mode of worship akin to that of the "*best reformed Churches*," and especially of Geneva. Of course a violent quarrel ensued, and a very unseemly picture was presented of fraternal discord, and very harsh language was used both towards the Prayer Book and those who had framed and those who then supported it. From these opponents of ancient doctrine and primitive discipline sprang the Puritan swarms. When they returned, in the reign of Elizabeth, they set up their cry of reformation after the manner of the "*best reformed Churches*," meaning the continental societies at Geneva, and in Germany, especially the former. In the hopes of soothing their fury and mitigating their rancor, some of them had dignities and places of emolument in the Church, and in the Universities, bestowed upon them; but this mistaken policy only enhanced their powers of doing mischief. Considering that the dogmas of Calvin were indisputable truths, they loudly declaimed in the pulpit and the lecture-room against those, who would not receive them, as blind and heretical; they persecuted those over whom they had any authority, whether professors or students; they tried to bend the articles and offices to speak pure and unadulterated Calvinism; and one high dignitary, Whitgift, actually framed a formula in which these dogmas were inculcated in their most offensive form, and sought to bind them on the Church. But the effort failed, and from that time the power of the Calvinists in the Church began rapidly to wane, though they, with the Puritan separatists, were scandalously abetted by Abbott, the successor of the true-hearted Bancroft in the See of Canterbury. Such men, after the reign of Elizabeth, are plainly of no authority; they did not embrace heartily and unfeignedly the principles of the Reformation carried on in the Church of England, nor the system then established by her lawfully constituted authorities. The same class of thinkers however, be it remembered, existed in the reign of Edward, were clamorous in speech and voluminous in writings, and did not adopt the maxim of Vincent of Lerins. It is absurd, then, to cite these men as exponents of the formularies of the Church, and try to make them speak their language, when they censured, contemned, and even rejected these offices, as favoring superstition and false doctrine. When then the "*Reformers*" are spoken of, and their writings are quoted, as of primary authority, the sound Churchman, who loves his Prayer Book, must first investigate who they were who are cited, when they lived, what they taught, and with whom they acted.

Nor does it follow that because sound Churchmen embrace with joy and thankfulness the provision which the Church has made for them, which is chiefly the work of those pious and godly men whom we properly call the "*Reformers*," that we are therefore bound to embrace all the statements we find in their writings, much less interpret the formularies of the Church by these works, when they are perfectly clear in themselves. In these they gave not their own private opinions merely, nor even in a great degree; they sought to embody the teachings and sentiments of the Church of God, as far as they could diligently and conscientiously ascertain them. As we have seen in former articles, they retained the old offices where they were not erroneous in doctrine, or promoters of superstition in practice, while they carefully removed all such features as were justly liable to complaint on either of these grounds. If it is necessary to find out their sentiments, they must be ascertained most surely from these official documents, which were framed ostensibly to teach sound doctrine and primitive practice. They are the results not of individual judgment, but of the collective wisdom of many wise, learned, and pious men; nor of their opinions or judgment only, but the declaration of the voice of the Church Catholic for several ages. Thus then the Church may justly claim for these the veneration and the assent of her dutiful children.

When, however, the task is to ascertain the opinions of an individual "Reformer" (in its *true* sense) they must be gathered not from an insulated passage here or there, but from a careful study of all his works. The various changes he underwent in doctrine and sentiment must be carefully noted, his modes of expression be correctly marked, and the occasion of each writing be duly ascertained. In controversy, for example, a man makes many statements in order to refute an adversary, which he would not utter in a calm didactic treatise, and these of course must not be insisted on as authority. Let it be remembered that many of these works were composed under the influence of strong feeling, and while a contest was waging almost of life and death, and these observations will not be deemed inapplicable by the judicious reader. The time will come when we shall have to see how they work in determining the value of citations from the Reformers, and others produced, to show the meaning of the offices of the Church.

The *Europa* arrived at Boston on Wednesday, the 12th inst. By her we have received our usual files.

There is little of consequence from the continent of Europe. France keeps quiet, but the President is sick, and the Ministry unsettled. M. Passy's income tax makes a great sensation, and threatens his downfall.

From Rome we have nothing clear as to the intentions of the Pope. The Cardinalate Government takes its own course, and there are symptoms of coolness between it and the French authorities.

Venice has surrendered at discretion, after a gallant defence of some eight months. The Austrians are said to have lost by fighting and cholera during the siege 20,000 men.

The Hungarian insurrection is no doubt completely crushed, though Comorn still holds out. Since the submission of Goergey 25,000 men with 170 guns, in detached parties, had surrendered. The Austrians are said to be dissatisfied with the independent conduct of the Russians in making terms with the Hungarians, but this is doubtful. The fate of Goergey is uncertain—one report is that he will remain with the Russians—another, that he will be given up, and confined in an Austrian fortress. There are also contradictory reports as to the escape or capture of Kossuth: 60,000 roubles had been offered for his head. It is stated that Nicholas has declared he intends to withdraw his troops, the moment affairs are settled, and that he seeks no territorial aggrandizement; but, be this as it may, he has gained an immense accession of strength and influence by this intervention.

Notwithstanding the Austrian successes, Prussia persists in its scheme for the organization of the German empire, and the project is now before the Second Chamber at Berlin. Several of the smaller States have acceded, some positively, and others conditionally; and negociations are pending with Bavaria to induce it to comply. Austria of course will not consent.

The Queen remains at Balmoral, and attends the Presbyterian Kirk at Crathie, in that vicinity!

We find the following in the *New York* "*Presbyterian*."

A Fine Old Relic.—On the occasion of the Queen's late visit to Glasgow, having expressed a desire to see the cathedral, which has recently undergone the process of restoration, she was shown an ancient copy of the Bible, lately recovered from obscurity, and which was the same which was chained to the desk of the public reader, whence he made known its revelations to an eager and excited auditory, in times when the possession of it by the common people was prohibited. This ancient copy of the Scriptures is in a state of entire preservation. It is bound in oak, and the boards are an inch thick. It is printed in the old Saxon character, and each letter is of an enormous size. The weight of the whole amounts to twenty-nine pounds. Along with the Bible was shown to her Majesty the old sand-glass which was wont to measure the time during public worship.

The Archbishop of Canterbury and the Bishops of Exeter and St. David's had been quite ill, but were recovering. The Dean of Hereford (Merewether) was seriously sick. The last accounts from Calcutta stated that the Bishop of that see was in very precarious health.

We clip the following from the *Commercial Advertiser*.

We find the following paragraph in the London Record.

New Bishopric in Canada.—The Rev. Ernest Hawkins, B.D., Fellow of Exeter College, Oxford, has left England on the suggestion of the Society for the Propagation of the Gospel in Foreign Parts, with a view to the promotion of the Society's objects in Canada, and also to make the necessary arrangements for the erection of another episcopal see in that portion of our colonial possessions. The diocese of Toronto (Canada West) covers an extent of country twice as large as all the dioceses of England put together, containing upwards of 100,000 square miles, with a population of 700,000 souls.

The Rev. Richard Chapman, Chaplain of Coventry Gaol, had been suspended (and subsequently resigned) for having held the hand of a female convict, named Mary Ball, for some seconds over a lighted candle, till it was *slightly* burned. The woman was condemned to death, but would not *confess*, and Mr. Chapman wished in this way to represent to her the punishment that awaited her in the world to come, if she continued to refuse. She subsequently acknowledged her crime and the justice of her sentence, but the visiting magistrates very properly considered that such *Radamanthine* proceedings (*subigitque fateri*) were not becoming the Rev. gentleman's office. At the same time it should be mentioned that Mr. C. produces high testimonials as to character and churchmanship, so that it was probably merely an excess of zeal and error in judgment which led to the conduct complained of.

In London, for the week ending Aug. 25, the deaths were 2457; of which 1276 were by cholera, and 238 by diarrhœa.

The expulsion of Messrs. Everitt and others at the late Wesleyan Conference was causing much excitement among the English Methodists, as the proceedings are regarded by a very large number as arbitrary and unlawful. A serious rupture is considered inevitable, if the sentences are continued.

It is understood that the Bishop of Victoria will sail for his destined sphere of labour in about five weeks, attended by two or three missionary Presbyters, one of whom will be associated with the Bishop in the conduct of the College at Hong Kong.—*Col. Ch. Chronicle.*

Diocese of Lincoln.—Holland Fen.—We are happy now to be enabled to record one of the first steps towards bringing into a state of education the untaught children of this extensive district, containing a population of above 2000 souls, scattered over a vast extent of country. On Tuesday last, the "New Church of England" school was opened, and which we doubt not will by its next anniversary have done somewhat towards effecting the object for which it has been erected. The material fabric is both substantial and handsome, the roof having a capital pitch, and being surmounted at the north end by a handsome cross; the south door has a very neat porch, surmounted in a similar manner. The cost of erection has been about £250; more, however, being required for the building of a dwelling for the master. We were happy to find the whole sum for the building was raised without any assistance from the "Committee of Council." The school being thus freed from the "unostentatious" advances of Dr. Kaye Shuttleworth, and the "Management Clauses," it now has a chance by God's blessing of remaining emphatically a church school for ever. At two o'clock the incumbent (Rev. J. Russell, M.A.) and the preacher for the day (Rev. B. Beridge) accompanied by [nine other clergymen] proceeded to the chapel of the parish, where, after evening prayer, an excellent and sound discourse was delivered, in which the preacher forcibly inculcated the real nature of Christian education, the training up, the nurturing and developing the seed planted in every child at his baptism; giving him, however, every inducement for the cultivation of his intellect, but always keeping the *secular* in subordination to the *religious*, if in fact it were ever possible to separate the two. The collection for the master's house, &c., amounted to £20. We were glad to see the chapel so full; "high, low, rich and poor, one with another;" and to find the principal inhabitants taking such a warm interest in the development of their incumbent's plans for the benefit of the children of the place. After service, the children were regaled with tea and cake, and afterwards enjoyed themselves in the fields adjoining the parsonage for an hour or two, when the prizes were distributed to those whose conduct deserved the same. And thus ended one of those days which we are glad to find occur more frequently than formerly, and which we trust may prove the harbinger of the restoration of the old English village feast.—*Eng. Churchman.*

Diocese of Lichfield.—*Restoration of Elford Church.*—Elford is the living of Mr. Paget, the author of St. Antholins—to name the happiest and most effective of his many publications. A writer who has done so much for the restoration of Church architecture, and the promotion of reverence in public worship, could not but be anxious that his own church should present a model of correctness. For several years past Mr. Paget has been gradually restoring the mouldering walls of his parish church. But it was not till lately that circumstances placed it in his power to effect a complete restoration, which is now done with great taste and liberality. The nave of the church has been entirely rebuilt. The fittings of the old church, which consisted of deal pews of every shape and size, have been replaced by beautiful carved oak sittings, many of the windows filled with stained glass, the whole of the passage paved with encaustic tiles, of what to us was a novel, but very excellent character, being not only coloured and figured, but indented, so that the oil-cloth appearance which some patterns of tiles exhibit was quite obviated. There is also a very elegant corona for the lights. The fine old alabaster monuments have been restored to their pristine perfection. A splendid new font has been added. The whole under the direction of Mr. Salvin, and presenting one of the most beautiful specimens of a village church which can be instanced—exhibiting at once the perfectness and richness of a new building, and many of those venerable features which antiquity alone can give.

The 2nd of August was the day fixed on for the re-opening of the Church—re-opening, that is, of the whole area, for we believe that during the progress of the works the Sunday service has not once been omitted, and even the daily service interrupted but for a very few days.

Elford is one of the prettiest villages imaginable, situated on the banks of the river Tame, just below the old "town and tower" of Tamworth. The Bishops and clergy assembled at the parsonage; the village children with their banners and evergreen crosses, and the whole party went in procession along the broad avenue which leads to the church. All that was wanting to the completeness of the arrangement was the solemn chant or hymn which, on several similar occasions, we have known to give so holy an interest to the scene. Nothing, we should think, can possibly be so innocent, and free from objection, as the chanting of children on such occasions.

The church was filled to excess. Amongst the clergy we observed the Venerable Archdeacon Churton, Rev. Canon Wood, of Worcester, Rev. W. Gresley, and G. Bucheridge, Prebendaries of Lichfield; Rev. Messrs. Bagot, Moore, Murray, Greene, Hutchinson, Inge, Seymour, &c. The Bishop preached in the morning service, and expressed his approval of a reverential attention to the decoration of churches, as conducive to real heart-felt reverence. A collection was made, of which we did not hear the amount, and was presented at the offertory.

After the service, an addition recently made to the church-yard was consecrated, and here the village choir contributed the touching harmony of their voices. In the evening service, an admirable sermon was preached by the Rev. Incumbent, which we are happy to hear is likely to appear in a printed form. Luncheon was provided for the visitors in the school-room, and in the evening the school children were regaled with tea and other refreshments at the rectory garden, the school-mistress and ladies who were present kindly attending to their comforts.

In short, it was one of those happy and holy days of which, thank God, we have in these times so frequently to chronicle the recurrence: when people of all ranks meet together to do homage to Almighty God, and to unite in social intercouse with each other. There is something intensely pleasurable to Churchmen in these solemn and festive gatherings—when friends from various dioceses are drawn together to witness the extension of Christ's kingdom. It was a day long to be remembered by the parishioners of Elford and their excellent pastor, and will not soon be forgotten by those visitors who had the privilege of being present.—*Ibid.*

Accident at the Britannia Bridge.—The *Liverpool Journal* has a letter from a correspondent, dated Bangor, Friday evening, August 17, who says: "All the fond and desired hopes of a successful realization of raising the monster tube of this stupendous bridge to its final resting-place are for the next two months, at least, suspended. A few minutes before noon of this day the lower part of the cylinder of the huge hydraulic press on the Anglesea side burst with a tremendous explosion, and in its descent on to the tube, a height of about eighty-four feet, fell with a terrific crash. The press was at work at the time, and had raised the tube about three feet during the lift this day; and had it not been for the very urgent and precautionary means adopted by packing and bricking under with cement as the tube was being raised, the most dreadful consequences were inevitable. . . .

This most disastrous affair is to be attributed entirely to a defective coating of the cylinder, and the raising of the tube will, consequently, be delayed some time until the completion and fixing of the new one in its place. The tube is now raised about twenty-one feet from the base."

Dinner given to one hundred and twenty-two old People.—On Tuesday a dinner was given by Mr. William Ainsworth, of Oldham, to 122 poor old people. The repast consisted of a fine sheep, weighing 104 lbs., roasted whole, two rounds of beef, and 18 large rich plum puddings, with a plentiful supply of ale. So great was the interest excited that thousands of persons came to see the preparations before dinner. Mr. Daniel Mills, a hale old man, 89 years of age, presided. After dinner, the day being beautifully fine, the whole were seated on forms in front of the house, and a glass of ale was given to each man, and a glass of either wine or gin to each woman. They sang and danced, accompanied by the violin, the hand bells, and an excellent band. Two of the men, named Clough and Schofield, aged 75 and 80, ran a race, in which the oldest won. There was one old man, named John Taylor, aged 74, who has attended Manchester races 58 consecutive years, three days in each year, excepting one year, when he missed one day. He has always gone on foot, and he has twice walked to York races. There are two twin sisters, aged 83. The oldest person present was Mrs. Renshaw, of Union street, who is aged 99, and has had 19 children. One old woman, aged 78, has never used an umbrella, or ridden in a coach in her life. Another, aged 81, appeared in her little black bonnet which she had when she was 18, and a quilted petticoat and bedgown. The united ages of those present were 9,272 years, or an average of 76 years each. There were present 8 persons from the age of 60 to 70; 48 persons from 70 to 75; 34 persons from 75 to 80; 23 persons from 85 to 90; one person 93 years old, and one 99. Towards night the relatives and friends of the old folks assembled, and joined in the festivities.—*Ibid.*

Switzerland.—The Government of the Canton Freiburg has just published the result of an inquiry into the case of Miss Clara Blafond, who, it was alleged, being left an orphan with some property, was unlawfully prevailed upon to enter the nunnery of St. Ursula, at Freiburg, and to make over the whole of her property to the treasury of that religious society. The inquiry was caused by the rumor of cruel treatment to which this lady was exposed. The commissioners found her in a cell, lying on straw, and with her feet chained to a post. Her food was scarcely fit for an animal. It appears that the wretched woman had suffered this treatment for fourteen years, and that she had become insane in consequence. The commissioners ascertained that the Abbess and the Bishop were both privy to this disgraceful cruelty. The nuns displayed, on their examination, the most revolting heartlessness, cunning, and reserve. The Government of Freiburg, as a matter of course, decided that the poor creature should be given up to the friends of her family.

Another instance of religious perversity is reported from the Canton of Unterwalden. M. Fuster, the parish priest of Buochs, thought proper to offer a young lady of delicate health an asylum in his house; but, in order to turn his charity to account, he circulated a rumor of miracles of which the young woman in question was the object. He said she every Friday died, and descended for some hours to purgatory, where she conversed with the dead. By the interposition of the Virgin she was allowed to come to life again, with a full consciousness of what she had seen and heard in purgatory.

This news caused the people of the surrounding districts to come in crowds to see the young lady, and inquire for the fate of their friends and relations who had passed that bourne from whence it would appear people do return sometimes. Of course the young lady was not sparing in her description of the purgatorial torment, and she enunciated it as a great truth that there are but three means to liberate the poor souls from purgatory—viz., offerings to the Church, legacies to the Church, and pilgrimages. Of course this applied only to wealthy families, and large sums of money were consequently given to the Rev. Mr. Fuster. At length it was stated that the young lady intended to make a public death at 1 o'clock p.m., on the following Friday, and that she would be carried to church, where the Virgin would wake her at 4 o'clock precisely. Crowds of people assembled from all parts of the country to see the miracle. Virgins dressed in white, and holding wreaths of flowers, stood prepared to carry the sanctified virgin to the church. The church clock struck one, and time wore on, but the fair saint did not die. The appointed time was past by half an hour, and still she lay with closed eyes, but as much alive as any of the bystanders. At length the Rev. Mr. Fuster leaned over her, and whispered in her ear. He received an answer in the same tone of voice, and turning to the impatient crowd, he informed them that the Holy Virgin had left the maiden the option either to die at that hour, or at a later hour, and that she preferred dying at a later hour. Some people thought this too bad, but the crowd cried—"Miracle!" and marvelled vastly.—*Deutsche Zeitung* as quoted by the *Eng. Churchman.*

The Gorham Case We had intended to say nothing further on this subject, when we perceived a very furious diatribe in the Christian Witness. As that paper kept pretty quiet when the decision was first received, we were awarding it credit for remarkable discretion, and were exceedingly amused to find it giving tongue in so vociferous a manner. It professes its dislike of lay preaching, and seems to think his Grace the Archbishop of York a theological star of the first magnitude, while he sneers at the Bishop of Exeter; forgetting, or being ignorant that the former prelate is some year unior in episcopal consecration, and immeasura bly inferior in point of learning and talent. He contemns "the decision of *Mr. J. Fust*" (the italics are his), intending, we suppose, to deny the learned judge his title, and to deprive him of half his name; which stupendous effort of Low Church wit, taste, and logic, we commend to the admiration of our readers, especially our English ones. As our irascible friend is much provoked by the comments of the "Churchman," we beg him to refute the following statement from the "New York Presbyterian," which he may deal with as seemeth to him good. When he has done with that, he may turn his batteries on the work of Albert Barnes, which needs some effectual answerfrom those whom that able writer chastises.

TRIUMPH OF DISSENT.—The recent decision of Sir Herbert Jenner Fust, in the case of Gorham *vs.* the Bishop of Exeter, whereby *Baptismal Regeneration* is authoritatively declared to be the doctrine of the Church of England, must be regarded as a full and ample justification of the Dissenters in separating themselves from the Establishment.

One of the most serious charges brought against the "Service Book," and one of the "Grounds of the Nonconformity of the ejected Ministers" in 1662, was, "that it teaches the doctrine of real baptismal regeneration, and certain salvation consequent thereupon." Dr. Calamy says: "This was a thing that appeared to our ministers of such dangerous consequence, that they durst not concur in it, or any way approve it, for fear of contributing to the hardening of a multitude of vain, loose, careless, secure creatures, in a fatal mistake about the safety of their state; neither could they see how they could answer for it to God another day." And so they gave up their livings, and were cast out of the Church.

Volumes on volumes have been written by the moderate or evangelical party in the Church of England, to show that such was not the doctrine of the Articles and Prayer Book. The Dissenters have been fined, imprisoned, disfranchised, plundered, and put to all manner of shame, because they could not conscientiously, and therefore would not, conform to a Church teaching such doctrines. And now it comes out that their views of what the Prayer Book taught were just and proper. Right or wrong, Baptismal Regeneration is the doctrine of the Church of England. Therefore the Puseyites love it, and for the same reason, among others, the Dissenters abjure it.

Many an evangelical Churcqman has said that, if such were the meaning of the Formulas by law established, he too would forsake the Church. How many of them will do it?

AN ERROR CORRECTED.—It is due to the Episcopal Reformer to state that it last week very frankly admitted the mistake into which it had fallen with respect to the *Rev. Charles Rookes*, and commended the Bishop of Exeter for the administration of discipline in the case. We intended to have quoted the very creditable language it uses, but unfortunately cannot find the paper when wanted. We hope the *experienced* editors when they next attack the Bishop will exercise particular caution in seeing that they are right.

For the Churchman.

MR. EDITOR,—Your correspondent, who styles himself *One of three hundred*, recently called the practice of closing the eyes in time of prayer, *unscriptural*. Will he, or some other one who may be of the same opinion, be good enough to furnish proof of this, and oblige INDAGATOR.

We insert the above as requested, but must inform our esteemed friend that the correspondent referred to cannot answer the question, as he is some thousands of miles away, and that this absence causes a delay in the continuation of his articles; though, as opportunity serves, we expect to receive and publish them. Perhaps it will be quite as convenient, and will certainly be much more logical, for *Indagator* to prove that the practice *is scriptural*, and no doubt he can give us both an interesting and enlightening communication.

THE CHOLERA has almost disappeared from the City, the deaths last week being only 36—those by dysentery were 65. The whole number was 378, which shows a decrease of 152, and is not much over the usual summer average. We trust our distant friends will not be deterred from attending the Convention by any apprehensions of the epidemic, which has now almost entirely ceased its ravages.

New Publications.

THE THEOLOGICAL LECTURES of the late Rev. David Bogue, D.D., edited by the Rev. Joseph Samuel C. F. Frey. 2d Edition. Pp. 806. New York: Harpers.

This is a handsome 8vo volume, embracing a series of Lectures on Theology, Divine Revelation, Biblical Criticism, Church History, Jewish Antiquities and Sacred Geography, and the Pastoral office. They are outlines or syllabuses merely, containing, however, a considerable amount of instruction, clearly and comprehensively arranged, and are intended to be filled up by the student himself, in a common-place book, with references to the lectures in the manner mentioned in the introduction. Dr. Bogue was the instructor in the seminary at Gosport, under the charge of the London Missionary Society, and of course his theological system was not shat of the Church, and his doctrinal authorities are chiefly of the school of Calvin. His own Calvinism, however, is of a very moderate cast, and the careful examination of his teaching by the student of Divinity, with the aid of the great lights of the Anglican Church, may doubtless be considered beneficial. The names, however, in a multitude of instances are shockingly mis-spelt, and there are other blunders—thus, p. 571, *Paschanis* for *Paschasius*; 575, *Lutheran* for *Lateran*;—*Arauld* Qu? for *Arnold*;—*Lathoni* Qu? who are meant? perhaps the *Cathari*;—*Manachees* for *Manichees*; 579, *Sectus* Qu? for *Scotus*; *Darandas* for *Durandus*; *Brodisardine* for *Bradwardine*, and the like, *passim*. We presume these are the fault of the editor, not of the proof reader or the printer.

SHAKSPEARE'S DRAMATIC WORKS—with Introductory Remarks and Notes. Part I. THE TEMPEST Boston: Phillips, Sampson, and Co.

The publishers have taken the edition of Mr. Singer as the basis of theirs, selecting such notes or parts of notes as seemed useful, and adding additional ones where required. The folio edition of 1623 in general has been strictly followed. This edition will appear semi-monthly, in parts—each part containing a play—at 25 cents a part, and will be continued till the whole is completed. The number before us is a superb specimen of typographical art, in royal 8vo., and the print and paper are both excellent. It is ornamented with a beautiful female portrait, representing Miranda. The utmost accuracy is promised.

THE CHILD'S FIRST HISTORY OF ROME, by Miss E. M. Sewell, pp. 255, New York, Appletons, is a very skilfully executed and beautifully written abridgment of Roman history, according to the old fashioned way, and not after Niebuhr.

FIRST LESSONS IN FRENCH, Introductory to Ollendorf's larger Grammar, by G. W. Greene, Professor of Modern Languages in Brown University, is issued by the same publishers. It must prove a valuable guide to beginners in the study of the language, and contains much precise and useful instruction in a simple and unpretending form.

THE NEW YORK ECCLESIOLOGIST for August completes the first volume. It contains some judicious remarks on the question "Why so few churches satisfy?"—a paper on the arrangement of chancels by the Rev. Thos. S. Preston, an abstract of which appeared in the Report of the Fourth Quarterly Meeting: an able article "on the Arrangement of a Cathedral, as differing from that of a Parish Church," by Frank Wills, architect;—Reviews—Proceedings of the New York and other Ecclesiological Societies, and a continuation of the Glossary. On the whole the first year's experiment has been a successful one; we trust that with the commencement of another, a large increase in the subscription list will be obtained, as it is much needed.

THE CHRISTIAN GARLAND OF HEAVENLY LEAVES AND FLOWERS, by the Rev. John Grigg, is a specimen number of a religious periodical to be issued monthly, at $3 a year, when a sufficient number of subscribers has been attained. The articles are to be *entirely* original. There is some very edifying and useful matter in this number, and a well-executed steel engraving prepared expressly for the work. Publishers, Jennings & Harrison, N. Y.

THE reprint of the BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW, for July by R. and G. Wood, has been received some weeks, and should have been acknowledged before. It is a valuable periodical for the medical profession, and contains several able articles.

We have received a printed report of one-half the Committee on a proposed change in two of the Canons of the Diocese of New Jersey, which respect the mode of determining who are the clerical members of the Convention. It is an able argument in favor of the right of the Convention to determine the question in the final resort.

CLERICAL CHANGES.

The Rev. N. Pettit has been sent by the Bishop of New Jersey, to take charge of the churches in Warren County. P. O. address, Belvidere.

Rev. Wm. H. Moore, of Ballardvale, Andover, Mass., has accepted a call to the Rectorship of St. George's Church, Hempstead, Long Island.

Rev. Wm. S. Bartlett has resigned the Rectorship of St. Luke's Church, Chelsea, Mass.

Rev. F. S. Wiley, Assistant Minister of St. Ann's, Brooklyn, has accepted a call to Grace Church, Honesdale, Pa.

Domestic Intelligence.

INSTITUTION.—On Sunday morning last, (15th after Trinity) the Rev. Francis Vinton, D. D. was instituted into the Rectorship of Grace Church, Brooklyn Heights. Morning prayer was said by the Right Reverend the Bishop of Maryland, after which the Institution service was proceeded with by the Rev. Dr. Berrian, President of the Standing Committee, who was the officiating Priest on the occasion. The sermon was preached by the Bishop of Maryland from 2nd Cor. x. 13, and was an able and profound discourse on the relations of the clergy and laity—the source and limitations of Episcopal authority—the distinction between orders and mission—the parochial system—the duties imposed on the Rector and people respectively by the pastoral relation. We hope to see this valuable sermon in print, believing its wide circulation would be highly useful and edifying. The Bishop then confirmed 20 persons, and delivered an earnest and stirring address. The newly instituted Rector then proceeded with the communion service, and was assisted in the delivery of the cups by Rev. Drs. Berrian and S.R. Johnson, Rector of St. John's, Brooklyn.

The Bishop also confirmed a sick person at his residence, after the morning service, for the above parish.

DIOCESE OF MAINE—NEW PARISH, BATH.—A parish has recently been organised in this growing city, by the name of Grace Church. Episcopal services have been held here for many months, and the considerable congregation attending them has had full opportunity to know and understand the Church. The new parish has firm root in the intelligent affection of its people, and already numbers about twenty communicants. The congregation worship in a spacious and well located hall. A few weeks since, our Bishop administered there the holy rite of confirmation, which was witnessed by several hundred people. By most of them it was seen for the first time, and it is to be hoped that the solemn seriousness which then pervaded the congregation, may be the harbinger of much blessing to this infant parish. It is a parish which has a peculiar claim upon the prayers of Churchmen for its welfare, from the fact that it supplies the place once occupied by the now forgotten church which existed in this neighborhood before the Revolution.—*Christian Witness.*

RHODE ISLAND.—We have received the Journal of the late Convention in this Diocese. It is prepared with great care and, fortunately has a summary of the Parochial Reports.

BAPTISMS—Infants—17 parishes,		- - -	192
" Adults "		- - -	62
		Total,	254
COMMUNICANTS—Added—16 parishes,		-	195
" Died } " Rem'd }	17	" -	85
		Total,	1940
Confirmed,	16	" - -	117
Marriages,	17	" - -	87
Burials,	17	" - -	189
S. S. Teachers,	20	" - -	224
S. S. Scholars,	20	" - -	1580
Contributions,	14	"	$9084 47

The number of Clergy is 24—of Parishes 23.

CONNECTICUT—ORDINATION.—The Right Rev. the Bishop of the Diocese admitted Mr. Edward O. Flagg to the Holy Order of Deacons, in Christ Church, Hartford, on the 22nd of August. The Rev. Dr. Wheaton preached the Sermon and assisted in the Communion. The service was read by the Rev. C. R. Fisher, assisted by the Rev. A. Nichols, who presented the candidate. The Rev. W. B. Corbyn and the Rev. T. S. Preston were also present.—*Calendar*.

DIOCESE OF OHIO.—On Saturday, the 8th inst., the Rt. Rev. Charles P. McIlvaine, D.D., the Bishop of the Diocese, admitted to Deacon's orders, in St. Luke's Church, Granville, Mr. Edward H. Cumming, and Mr. George Johnson, late of the Theological Seminary of the Diocese; and the Rev. Rodney S. Nash, to the order of Priests. Morning prayer was read by the Rev. Prof. Smith of the Theological Seminary, assisted in the Lessons by Rev. William C. French, Rector of the Parish. The sermon was preached by the Rev. Dr. Muenscher of Mt. Vernon, from Matt. 28: 19. The candidates for the Diaconate were presented by Prof. Smith; and for the Priesthood by the Rev. Mr. French.

On the previous evening, the Bishop preached an admirable sermon, from Philippians 3: 3, and confirmed one person.

On Sunday, the 14th after Trinity, the Bishop held a confirmation in St. Paul's Church, Mt. Vernon, Morning Prayer was read by Rev. Edward H. Cumming, and the sermon was preached by the Bishop, from Hebrews 3: 12. After sermon twenty-two persons (12 males and 10 females,) were presented by the Rector, the Rev. Dr. Muenscher, who received from the hands of the Bishop, the rite of confirmation.—*W. Episcopalian.*

NORTH CAROLINA.

The Bishop was sufficiently restored to health to enable him to enter upon his official duty the 2d Sunday after Trinity, when, in St. John's Church, Rutherfordton, he admitted the Rev. Jarvis Buxton to the Holy Order of Priests. The Rev. Messrs. Shepherd, Watson and Huske were present, and assisted in the services. In the evening, after prayers said by the Rev. Mr. Buxton, the Bishop confirmed eight persons. The attendance upon the services and the manifest earnestness of the people, evinced a strong and growing church feeling. The church is nearly ready for consecration.

The following Sunday, (3d after Trinity,) he officiated in "St. John's in the Wilderness," Flat Rock. As the clergyman remains here only during the summer, and has just arrived from the low country, no persons were prepared for confirmation. On Tuesday, (June 26th, he officiated at Asheville, Buncombe Co. A strong effort is being made to build a church in this place.

On St. Peter's day, (June 28th,) he officiated in Grace Church, Morgantown, and confirmed six persons. The attendance was such as to indicate a lively interest in the services of the Church. The interest of the occasion was increased by the unexpected confirmation of a preacher of the Methodist connexion.

The next Sunday, (4th after Trinity,) he consecrated to Almighty God, St. Paul's Church, in Wilkesboro. This is the first church building of any description erected in one of the oldest towns in the mountain district of this state. . . . . . Although the day was stormy the concourse of people was large; many were prevented from coming to the town by the water-courses having been swollen by the rain the night before, and which continued all the morning. The Bishop, with the Rev. Messrs. Mott, Parker, French, Prout, and the missionary in charge, went in procession to the church, which is situated on a commanding eminence. The services, with the sermon of the Bishop on the text, "We preach Christ crucified," in the course of which he explained how the arrangement of the building preached the same great truth, served in a great degree to remove the prejudice which had existed against the doctrines of the Gospel, as taught by the Church, in the surrounding country.

In the evening the Bishop baptized three adults, (three others had been baptized the evening before,) and at night he confirmed twelve persons. St. Paul's Church is open every day at sunrise and sunset for prayers, and on Sundays and Holy-days at 11 A. M., for the ante-communion service and sermon or lecture. It may be interesting to those churchmen who know what an effect the prejudice excited against the church by designing persons had on the elections in this county last year, to learn that, though a much more violent and unprincipled effort was made this year to prevent the election of a member of St. Paul's on the ground of his religious opinions, it has entirely failed. The very opposition has excited, in every part of this county, that earnest spirit of inquiry which the Church always courts. None but she can *so* excite the malice of the evil one, or gain by his attacks. A short time ago the "Prayer Book" lay uncalled for upon the shelves of the merchants, while now the supply does not meet the demand. Tracts on the Church, but especially the Prayer Book, are eagerly sought for. Prayer Books which remained unheeded and almost unknown in the houses of descendants of Churchmen, who scarcely knew that the Church of their fathers still existed, are now carefully and it is to be hoped prayerfully read. The spirit of inquiry spreads with the report of the opposition to distant places, where the service of the Church has never yet been heard. The greatest desire prevails to hear the Bishop; and the congregations, whenever he has officiated, have been unusually large and deeply attentive. Not only he, but all the clergy in the mountain district, receive applications for services in every direction. On the 6th, 7th and 8th Sundays after Trinity, the Bishop officiated to large congregations at the different stations of the Watega missions.

The 9th Sunday after Trinity he officiated in the Chapel of the Holy Cross—Valle Crucis—when, after fifteen baptisms, he confirmed thirteen persons. The congregation was very large. This chapel, which, but two years ago, was attended by but few besides the members of the mission family, is now filled every Sunday with earnest worshippers. The seed which appeared lost when sown is now producing an abundant harvest.

On the 10th Sunday after Trinity, the Bishop officiated twice in Lenoir, Caldwell Co., and confirmed four persons. One of those confirmed in Wilkesboro belonged to this parish. The previous day he had officiated in the valley of the Yadkin. He returned to Valle Crucis to hold an ordination on the 11th Sunday after Trinity, but the necessary papers not having arrived, it was postponed to be held at Morgantown.

On Wednesday, (Aug. 22d.) he officiated on the Yadkin river, in Caldwell Co., between Lenoir and Wilkesboro, and confirmed three persons. After service he went to a private house and confirmed a colored man about 99 years old, but in the full possession of his faculties. He had been baptized in the Church in his infancy, and although for many years a pious man, he had not before been blest with an opportunity for confirmation. The Rev. Mr. French, while on a tour of duty, found him and prepared him for confirmation. He had been for years a member of the Methodist connexion, but, as he expressed himself, "he had got among his own people again." This is one of many instances which are continually occurring in this section. Old persons who had been baptized before they removed to this country, where, until within a few years past, the Church has not been known, hear their mother's voice, and find that the bodies they had thought were her are not the body of Christ. A very old man, who had probably not seen or heard the Prayer Book for upwards of sixty years, exclaimed, on hearing a portion of the catechism read, "Why that's the old catechism, the one my mother used to teach me." He did not even recollect that he had been baptized until the words of the catechism awakened the memory of the days of his childhood.

On St. Bartholomew's Day the Bishop officiated twice in St. Philip's Church, Moxville. On the morning of the next day he officiated in St. Andrew's Church, Rowan Co. The next day, (12th Sunday after Trinity,) he confirmed four persons in Christ Church, Rowan Co., and in the evening he officiated in St. Luke's Church, Salisbury.

On Tuesday, (Aug. 28th,) he went to a private house on the Yadkin river, in Wilkes Co., and confirmed and administered the Holy Cummunion to an infirm member of St. Paul's Church. The next day he administered the Holy Communion in St. Paul's Church, Wilkesboro.

The Bishop seems almost entirely restored to health; and though he has been travelling and officiating almost incessantly, he appears to enjoy better health and spirits than he has done for several years. G.

From Bishop Godsden's Journal.

SOUTH CAROLINA.—June 7th.—At the plantation of Mr. John Clarkson, I catechized about 30 children, and after "Morning prayer," preached to a congregation of his servants, who united in the chants and were attentive. The semi-gothic chapel built of stone of irregular form, looked like one of olden time, and of foreign lands, intended to be permanent, and doubtless will survive every house in the neighborhood. Such an edifice presents to the eye a very agreeable object, and all its associations are grateful to the mind, the heart, and the imagination.

June 8th.—In St. Mark's Church, at Fulton, in the neat church built by the late C. Richardson, Esq., after "Morning prayer" by the Rector (Rev. A. Wigfall) I preached, administered Confirmation to two persons, and made an address.

June 9th.—Same Church, after "Morning prayer" by the Rector, I preached.

June 10th, Sunday.—At Stateburg, after "Morning prayer" and the "Ante-communion," by the Rector (Rev. A. L. Converse,) I preached and confirmed 1 white and 88 persons of color.

June 11th, Feast of St. Barnabas.—At Bradford Springs, after "Morning prayer" and the "Ante-communion" by the Rector, (Rev. C. P. Elliott) I preached and confirmed one person. A neat new pulpit and desk, with handsome trimmings had been lately provided—their position was not changed for the better. They are now within; they were without the chancel. It is both more convenient, and more consistent with church architecture, to have distinct places for Altar, Desk, and Pulpit—the former in the chancel, and the two latter exterior to it.

June 12th.—At Col. John Moore's plantation, I read "Evening prayer," [the Lessons by Rev. C. P. Elliott,] and preached, at the Catechising House to his servants, and heard the candidates for Confirmation catechized, by the Catechist Mr. Welsh. It was an interesting service—the master and his son present.

June 13th.—Same plantation, the Catechist instructed in my hearing in the "Church Catechism," some children; and at the Chapel, two miles from the proprietor's dwelling, convenient to his two plantations, at 11 o'clock, about 130 slaves assembled. "Morning prayer" and the "Ante-communion," were said by the Rev. C. P. Elliott, I preached, and confirmed 16, whom I then addressed and catechized.

June 14th.—In St. Matthew's Parish, at Tottness, I said "Evening prayer," and preached—referring to the death of a lady, who was prominent in "good deeds for the house of God, and for the offices thereof," as had been her honored husband, (who several years ago, died) an active vestryman, and benefactor of this parish. To the memory of such sincere and fast friends of the Church, such tribute seemed to be due. By request, I called to see a sick member from R. Island, and read the office "for the Visitation of the Sick."

June 15th.—At Aiken, by request of the Rector [Rev. J. H. Cornish] I administered the holy rite of Confirmation to a sick member—a young lady who had expected to be confirmed in the Church, the next day.

June 16th.—Same place, at St. Thaddæus' Church, after "Morning prayer" by the Rector [Rev. J. H. Cornish] I preached and confirmed four persons. On the Church lot, the small building erected many years ago, is now used as a School by the Rector, intended not for pupils indiscriminately, but for a few promising boys of limited means, who may be trained for usefulness, perhaps in the holy ministry.

June 17th, Sunday.—At Edgefield, after "Morning prayer," and the "Ante-communion" by the Rector, [Rev. E. Reed] I preached, and confirmed one person. After "Evening prayer" by the Rector, I preached.

June 27th.—At St. Andrew's Chapel, in Christ Church Parish, I read "Evening prayer," [the Lessons by the Rector, Rev. J. R. Fell,] and delivered a lecture.

June 29th, St. Peter's day.—Same place, I officiated in the Desk, the Chancel and the Pulpit, the Rector being unwell.

July 7th.—I addressed "a Circular" to the Presbyters and Deacons of the Diocese, setting forth for the Fast day appointed by the President of the U. S., in reference to the Cholera, [August 3d] the same "order of services" recommended by Bishop Bowen for the fast day, for the like calamity, September 13, 1839.

July 8th.—At St. Stephen's Chapel, Charleston, after "Evening prayer" by the Assistant Minister, [Rev. J. W. Simmons] I preached, and administered Confirmation to 17 persons, the Preface was read by the Minister of the Chapel [Rev. C. Wallace.]

July 18th.—To a sick member, in private, under the pastoral care of the Missionary at St. Stephen's Chapel, [Rev. C. Wallace] I administered Confirmation.—*Charleston Gospel Messenger*.

ALABAMA.—We have received the Journal of the Convention of this Diocese, held at Selma in May last. This also has a summary.

BAPTISMS.—Infant—18 parishes	-	212	White.
" Adult—14 "	-	41	
" Infant— 9 "	-	34	Col'd.
" Adult— 7 "	-	23	
Total,		331	
COMMUNICANTS.—Added,	18 par.	199	
" Died,	9 "	14	
" Removed,	13 "	71	
" Colored,	9 "	36	
Whole number,	21 "	723	
Confirmed,	13 "	108	
Marriages,	16 "	49	
Buried,	17 "	97	
S. S. Teachers,	17 "	99	
Scholars, [White,]	16 "	423	
[Colored,]	4 "	221	

Collections for the Bishop's salary—16 parishes, $1665.

Churches, 28; Clergy, 24.

Married.

At Trinity Church, on Thursday Sept 13th, by the Right Rev. Jackson Kemper, D. D., the Rev. Samuel Hollingworth to Margaret Sarah, daughter of the late John Forbes.

On Tuesday, 11th inst, at Christ Church, by Rev. Chas. H. Halsey, John H. Ruckel and Eliza T., daughter of the late Wm. W. Chardavoyne, all of this city.

Died.

In Bridgeport, Conn., at the house of his mother, on the 13th inst., Mr. JOHN B. PEABODY, aged 37, Junior Warden of Trinity Church in Columbus, Ga.

Mr. Peabody came to the North about four weeks since, in the prosecution of necessary business, bringing with him the seeds of disease which, developing themselves into fever, terminated fatally after an illness of eleven days.

A Pastor, who has been pleasantly associated with him twelve years in the good work of "Christ and His Church," and who is greatly indebted to him for the abundant blessings of a successful ministry, bears most grateful testimony to his consistent christian deportment and earnest zeal. Having been graciously favored too, of God, in being permitted to be with him in his last hours, at a distance of a thousand miles from their mutual home, he was witness to the peacefulness of his latter end, and can comfort the bereaved whom he has left with the assurance that his death was that of "the blessed who die in the Lord, whose works shall follow them."

An example has been afforded us in the life of the deceased, of the exceeding usefulness of a pious layman in furthering the great work of the ministry, by labors in the Sunday School and reading in the absence of the Rector, to an extent which will make his removal a bereavement to a parish and a loss deeply felt. Oh, if all our communicants were like him, willing with what ability they had to aid their Pastors in those departments of labor which are opened to them, feeling that it was a privilege and a blessing to do so, how would not the fruits of our ministry be multiplied, and their own comforts increased—even as was manifested in one of the last expressions of the deceased, who said, "It is a glorious thing to do good!"

May the covenanted promises of "the Father of the fatherless and the widow's God" be abundantly fulfilled to her who is desolate and her seven little ones, so that tho' he shall not return to them, they may in God's good time, be ready to go to him. W. D. C.

On Friday, the 14th inst., after a short illness, at the residence of her son, Cold Spring, L. I., Mrs. ANN STEWART, widow of the late Charles Stewart, in the 58th year of her age. She died, as she had lived, a true and sincere christian.

Departed this life on 18th ult, at Worcester, Mass., Mrs. MARTHA L. MITCHELL, relict of the late Rev. W. H. Mitchell, formerly of Charleston, S. C.

Notices.

Rev. John M'Namara desires that all letters and papers intended for him be directed to Geneva P. O., Walworth Co., Wisconsin.

New York, Sept. 22, 1849.

PROTESTANT FRENCH CHURCH, Franklin St., corner of Church, was re-opened on Sunday last, as the usual hour, half past ten o'clock.

New York, Sept 22.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

On Wednesday next, the 26th inst, an election for Officers and Trustees will be held at the Depository of the Society, No. 20 John st at 9 o'clock, A. M.

DAVID HUBBELL HOYT.

New York, Sept 22. Sec'y.

☞ The Anniversary Celebration of the "New York Bible and Common Prayer Book Society," "Protestant Episcopal Tract Society," "The Missionary Committee of the Diocese of New York," and The Committee on the Education Fund, will be held at St. Thomas' Church, on Wednesday evening next, the 26th, at one-half past 7 o'clock.

A collection will be made in aid of the funds of the Missionary Committee of this Diocese, which needs $1200 to meet engagements to the 1st of October.

THOS. C. BUTLER.

Chairman of the Joint Committee of Arrangements.

Sept. 20, 1849.

ST. MARY'S HALL.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. R. J. Germain, Burlington, New Jersey. Sept 22, 2m.

THE SICK AND NEEDY.

The Free Church of the Good Shepherd, founded with special reference to the poor, is in a position that brings under the observation of the rector very many instances of destitute suffering worth. The undersigned will receive and discreetly distribute any gifts of the benevolent, designed for the relief of the needy. A widow communicant, of estimable character, would be glad to obtain homes for herself and three small children.

Messrs. Stanford & Swords, 139 Broadway, will receive donations, or they may be sent to No. 117 Madison st.

RALPH HOYT,
Rector of the Ch. of the Good Shepherd.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st. Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications;* or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21, 1849.

Church papers will please copy.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the P. E. Church in the State of New York, will be held in the Sunday school-room of St. John's Chapel, City of New York, on Tuesday the 25th of Sept. at 5 P. M.

Brooklyn, Aug. 22nd. J. W. DILLER.

NOTICE is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the Twenty-sixth day of September, at ten o'clock in the morning.

BENJAMIN I. HAIGHT,
New York, August 15, 1849. *Secretary.*

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Society will hold its stated Quarterly Meeting in the School room of St. Paul's Chapel, New York, on Monday, Oct. 1st, 1849, at half-seven o'clock, P. M.

S. COX,
Sept 22—2t Hon. Secretary.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 11th inst., the Treasurer has received the following contributions:

St Michael's, Manchester, N H, 26 67; Thos J Loney, R A in Md, Mrs E Purviance, 2, Mt Calvary ch, Balt, S S, 5, All Saints, Frederick, for Bp Chase's jurisdiction, 20, Bp Freeman's, 20, cal, 10,—57; Abingdon and Ware parishes, Va, 23 50; St James, Fairhaven, Ct, 5; Trinity ch, Natchez, Mis'n, 75 22; Christ ch, Macon, Ga, S S for the Jews, 2; R H R, New Orleans, La, 10; St Pauls, Fayetteville, Ark, 2 40; total, 201 79.

THOMAS N. STANFORD, Treas.,
New York, Sept. 18, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 4th inst, the following contributions, viz.:

From Christ ch, Marlborough, Rev Samuel Hawksley, 8; St Paul's ch, Oak Hill, Rev L A Barrows, 1; St James' ch, Goshen, Rev J T Cushing, 38; total, 52.

C. N. S. ROWLAND, Treasurer,
Sept. 18, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 10th inst.

A B Sands, 2, J W Hays, 3 50, subs, 5 50; St John's ch, Yonkers, Rev Henry L Storrs, 5; total, 10 50.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 17, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst.

Church of the Nativity, Phila, Rev N S Harris, 2; Rev J Perry, remittance, 2; total, 4.

The Society has published the Church Almanac for 1850.

Contributions for the Society are respectfully solicited, their year closes with the month of September.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 17, 1849.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 19th June, the following contributions, viz.:

From St John's ch, Johnstown, Rev C Jones, 4 67; St James' ch, New York, Rev E Harwood, 12 52; "St Peter's ch, Westchester, per Rev C D Jackson, Rector, collected as a thank-offering to Almighty God (Fourteenth Sunday after Trinity) for the merciful preservation of life and health in the parish during the whole of this anxious season; there having been no death from any cause since the month of April last, $150."

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
Sept. 18th, 1849. 55 Water street.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

$7 from St Paul's S S, N Y, for the support of a Divinity student at Nashotah; also 5 from "more anon" to meet the freight of boxes for the mission, from the same.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., Sept 7, 1849.

GREEN LAKE, MARQUETTE CO., WISCONSIN.

Information has been forwarded to me that a few individuals belonging to Christ ch, Cooperstown, Otsego Co., N. Y. have generously contributed $25 towards the erection of a Log Church at this beautiful place. They will please accept my grateful acknowledgements.

There is not a house of worship of any kind in the county, and yet it is filling up with intelligent settlers, many of whom are Episcopalians. A few more donations are solicited to enable the members of the household of faith, and especially some few who are advanced in years, to enjoy those sacred prileges, to which, during their lives, they had been accustomed.

The Rev. G. R. Bartlett officiates at Green Lake. Our nearest church is 70 miles distant.

JACKSON KEMPER,
Sept 22 Bishop of Wisconsin.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The subscriber acknowledges the receipt of the following contributions in aid of the education fund of the Diocese.

St. John's Church, Cold Spring Harbor, Rev. David Brown, 2 00; St. Luke's do., Brooklyn, J. W. Dillon, 5 49; Church of the Epiphany, New York, Lot Jones, 4 10; St. Mary's Church Brooklyn, Mr. Spooner, 8 00; St. Mark's Church, Williamsburg, T. M. Haskins, 3 00; Trinity Church, New Rochelle, T. W. Coit D. D., 19 00; St. John's do., Johnstown, Charles Jones, 1 00; St. Anna's do., Fishkill Landing, Dr. Robertson, 7 36; total, $50 54.

The above are the only contributions that have been received since September last, and in stating this, the Treasurer would respectfully remind the Rectors, and those having charge of Churches in the diocese, that this Society was induced to take charge of the education branch, in consequence of an unanimous resolution of the Convention equiring each church to make a collection in aid of it. Relying upon the expectation that these collections would be made, appropriations were made by the Society, to which after liberally contributing, it was found that in consequence of the failure of many of the churches to make collections, a considerable deficiency was annually to be made up by the Society. The deficiency too has been increasing from year to year as will be seen from the following; viz.

In 1845, the deficiency was $437 86; 1846, 925 69; 1847, 1402 42; 1848, 1814 03.

And this year, unless more liberal contributions are received, it will exceed $2000. The necessity, therefore, of a more general compliance with the resolution, referred to, is so apparent, that it is hoped that such further contributions may be received as will enable the Society to carry out the important objects entrusted to its care, the failure to do which, could not but be attended with serious injury to the church.

JAMES F. DE PEYSTER, Treas'r.
Sept 22 159 Front St, or 617 Broadway.

Advertisements.

THE Fall Term of Misses Rainsford's School will commence on Monday the 10th of September.
Sept. 1—3t$

OLLENDORFF'S FIRST LESSONS IN FRENCH.

D. APPDETON & CO., Publish this week, Ollendorff's New Method to read, write and speak the French Language, or First Lessons in French, (Introductory to Ollendorff's larger French Grammar,) by G. W. Green, instructor in modern languahes in Brown University, 18mo. 38 cts. 38 cts., or with key 50 cts. This volume is intended as an introduction to "Ollendorff's complete French Method," and is published in accordance with a very general demand for a more elementary work than the larger grammar. It is believed that the student who shall take the pains to go carefully through this work in the manner suggested in the direction for studying it, will come to the study of the "Complete Method," with a degree of preparation which will render his subsequent progress easy and agreeable.

D. A. & Co. also publish Olendorff's Larger French Grammar, edited by J. L. Jewett, 12mo. $1.
Collot's Dramatic French Reader. 12mo. $1.
De Fiva's Elementary French Reader. 16 mo 50c.
De Fiva's Advanced French Reader. 12 mo $1.
Rowan's Modern French Reader. 12mo 75c.
Surrenne's French Pronouncing Dictionary. 12mo $1, 50.

Ollendorff's New Method of Learning to Read, Write, and Speak, the German, Italian, and Spanish Languages. 12mo $1 50 each.

GREEK AND LATIN TEXT BOOKS,

PUBLISHED, or in preparation, by D. APPLETON & Co., 200 Broadway.—Arnold's First and Second Latin Book and Practical Grammar. 12mo, 75cts.
Latin Prose Composition. 12mo $1.
Cornelius Nepos, with notes. 12mo $1.
First Greek Book,—62cts.
Greek Prose Compositson. 12mo,—75cts.
Greek Reading Book. Edited by Spencer. 12mo—$1 50.
Livy, with notes, &c., by Lincoln. 12mo, map.—$1.
Horace, do. do. do (In press)
Tacitus' Histories. Notes by Tyler. 12mo—$1 25.
Germania and Agricola. Notes by do.—62cts.
Cæsar's Commentaries. Notes by Spencer. 12mo—$1.
Cicero, De Senectute and De Amicitia. Notes by Johnson. 12mo. In press.
De Officiis. Notes by Thatcher. 12mo. In press.
Select Orations. Notes by Johnson. 12mo. In press.
Sallust, with Notes by Butler. 12mo. In press.
Beza's Latin Testament. 12mo.—62cts.
Boist's Exercises in Greek Composition. 12mo. In press.

A list of D. Appleton & Co's. Educational Publications can be had on application, or it will be forwarded to any address desired.

PANORAMA OF THE HOLY LAND, painted by S. L. Culbert, Esq. This immense production, on which the artist was engaged incessantly for twenty months, occupies upwards of 14,000 square feet of canvass, and is, without exception, the most elaborate, correct and gorgeous work now in existence. It will be exhibited for the first time on Monday evening, September 24th, 1849, at the Coliseum Rooms, 450 Broadway.

The Panorama, during a private exhibition, was visited by numerous clergymen, artists, and editors, who unite in pronouncing the painting to be the most perfect illustrations of the various scenes in the Holy Land ever produced. It embraces a number of Historical Views, taken by the following eminent artists, viz.:—Catherwood, Bartlett, Allom, Purser, &c., &.

The painting commences at the Harbor of Rhodes, containing all the principal sea-ports and points of interest along the Mediterranean, extending to the ruins of Cæsarea, from thence to the mountains of Lebanon, and terminating at the far-famed city of Jerusalem, including the Vale and Well of Nazareth, Lake, Baths, and City of Tiberius, Pool of Siloam, Mount of Olives, and a magnificent view of the Holy City from the Mount of Olives.

An eloquent description of the Panorama—in which will be introduced Scriptural anecdotes, religious reminiscences, and historical details, in every point that can interest the beholder—will be delivered by the Rev. Mr. Tackaberry.

Clergymen from all parts of the United States are respectfully invited to visit this gorgeous production.

The price of single admissions 50 cts.; children under ten years of age 25cts.

Liberal arrangements will be made with teachers of Sabbath and other schools, for the admission of their pupils, on application to the Proprietors.

Doors open at 7; the exhibition will commence moving at half-past 7 o'clock.

MANUSCRIPTS TO PUT THROUGH THE PRESS.—The Advertiser most respectfully offers his services to authors and publishers having manuscripts to put through the Press, hoping that a short trial would be sufficient to convince them of his competency to relieve either the author or the publisher of no inconsiderable anxiety and labor in this highly important business.

For further information, reference is kindly permitted to be made (if by letter, postpaid,) to

The Publisher of the Churchman.
No 12, John Street.

Sept 22—$

JUST PUBLISHED, By the Gen. Prot. Episcopal S. S. Union. "A PRESBYTERIAN CLERGYMAN LOOKING FOR A CHURCH;" By "One of Three Hundred."

This is the most remarkable book of its class published within the present quarter of a century; and has already received unqualified approval from the very highest sources. It will be furnished in paper covers for distribution, at $28 per hundred, single copies 37 1-2cts.; muslin, 62 1-2cts.

IN PRESS,

The Revellers, The Midnight Sea, and *The Wanderers;* three allegories, by the author of "*The Dark River,*" "*The Combatants,*" *&c., &c.;* with four fine engravings, from designs by American Artists; bound in muslin and fancy paper.

Helen Norton's Trial; By Mrs. Joseph C. Neal; with illustrations executed by Wm. Howland, from designs by C. Mayr; muslin and gilt.

Address orders to DAN'L DANA, jr., Agent.
20 John street.

Sept 22—3t.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J. Sept 22, 2m.

MISS HAINES respectfully informs her patrons and the public, that her School No. 10 Gramercy Park, (East-Twentieth st., second door from Fourth av.) will commence on Monday, Sept. 10. She defers the time of opening one week in order to comply with the urgent wish of many of her patrons.

Circulars, with terms and references can be obtained at 10 Gramercy Park, or at the bookstore of Messrs. C. S. Francis & Co., 252 Broadway, or at Messrs. Doremus and Nixon's, corner of Liberty and Nassau sts.

Written applications addressed to care of Doremus and Nixon, will receive prompt attention. s 8 4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.

THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

TEACHER WANTED.—The advertiser is desirous of obtaining the services of a candidate for Holy Orders as assistant teacher. One qualified to teach Mathematics and the higher branches of English will find a desirable opportunity by applying at the book store of Messrs. Wilder, No. 151, Atlantic street, Brooklyn. Preference will be given to one who would reside with the family of the principal. Sept. 15—1t$

GOVERNESS WANTED.—A family in Louisiana wish to obtain a Governess, which situation will be made in all respects most desirable. The lady must be well educated, an Episcopalian, and able to offer the best testimonials. Apply by note, addressed "Louisiana," to be left at Stanford & Swords,' 137 Broadway.

A YOUNG LADY, who has had considerable experience in teaching, wishes a situation as Daily Governess in a family or families, to teach the English branches, and to superintend French, Music, and Drawing, or if required, besides the same to younger pupils. References given. Address M. B., at this office. Sept. 15—2t$

ARCHITECTURAL WORK.

IN PRESS. Ancient Church Architecture, adapted to the Ritual of the Church at the present day, with various plans and drawing by Frank Wills, Architect, New York. Will be published without delay by

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Gov. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

THE MOUNT WASHINGTON COLLEGIATE SCHOOL, 218 4th-st. fronting Washington square, corner of Macdougal-st., re-opens on Monday, the 10th of September. Circulars, for particulars of the School, may be obtained at the bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clarke, who resides in the building erected for the Institution.

s 15 3t. GEO. W. CLARKE, JAMES FANNING, } Principals

MISS BALLOW informs her friends and Patrons that her health being now quite re-established, she will resume the duties of her school on Monday, the 10th of September. Twenty-second street, between Broadway and Fourth Avenue.
Sept. 8—6t

Poetry.

For the Churchman.

Mr. Editor :—These lines have appeared once in print, but as their meaning was then obscured by typographical errors, you will confer a favor by inserting them.

The House of God.

"Keep thy foot, when thou goest to the house of God; and let not thy heart be hasty to utter anything before God."

Where shall the soul for sin declare
Its penitence, and still its grief;
Where breathe away its woes in prayer
And win a calm relief?

Here:—enter this high temple-fane,
Keep well thy foot and humbly bow,
This house is named with God's great name;
Here,—sinner, pay thy vow.

'Tis true the wide-blue heavens span
A more august and spacious dome,
Than all the might of feeble man
Forevermore shall own.

'Tis true in glen or forest wide,
Where votaries love to wander free,
Alone in nature's solitude
There's worship's sanctity.

Yet, though man's hands the temple build,
The apostles once and martyrs trod
Its halls, the members of that guild
Whose founder, erst, was God.

The wealth of earth adorns this pile,—
'Tis consecrate to heaven's King,
Its lofty nave and lengthening aisle
Are no mean offering.

Awe steals upon the baffled sight
From vault to tesselated ground,
And with the dim religious light,
God's spirit falls around.

Then enter thou this chosen fold,
And, prayerful, supplicate His grace,
For here, their feasts His faithful hold
Before His holy face.

New York. E. C. Marshall.

Selected Matter.

From the Spirit of Missions.

Fifth Annual Report

OF THE RIGHT REV. HORATIO SOUTHGATE, D. D., MISSIONARY BISHOP AT CONSTANTINOPLE.

(Concluded.)

To resume: My *book-distributing* department has suffered, if not equally, at least, severely. The small expense which it requires, I was unable, during the last half of last year, to afford; and, finally, as it was wholly out of my power to pay the monthly rent of my depository with regularity, I was obliged to abandon it.

I might say the same of my *intercourse* with the people; but I will not enlarge.

And now, if I say, brethren, that, with all these details, I have given but a very imperfect view of the reverses which have befallen the Mission the past year, you will be prepared, I doubt not, for what I am about to add.

After long and careful deliberation—after an experience of more than a year, which experience was not necessary to convince me of the probable effects of our new fiscal arrangements—I must say, in all simplicity, honesty and frankness, that I cannot carry on the Mission of the Church in this country under them. It is simply an impossibility.

Neither can I enter into controvery on the subject. I have been led, by the action of the Board at the last Annual Meeting—(prescribing that no change be made in our present Missionary organization)—to the conclusion to which my mind has long been tending, viz., that the Mission is to be henceforth under the direction of the Foreign Committee. I fully concur in the action of the Board on this subject. I believe that to take a Mission from the hands of the regularly constituted authorities of the Church, would be to place it in a disadvantageous and abnormal position, which would be highly injurious to it. I feel convinced that we had better not undertake any Missionary labors which we cannot undertake through our constitutional agency. I have regarded this Mission, therefore, since the last meeting of the Board, as under the direction of the Foreign Committee, and I cannot give my assent to its being hereafter removed from their jurisdiction. There cannot, therefore, be any discrepancy between them and me; their will, as the directing power during the recess of the Board, must prevail. This is the only condition on which I shall feel at liberty in future to carry on the Missions of the Board in this country; and this condition absolutely prohibits me from engaging in any opposition to the Foreign Committee. Nor could I accept a system of financial policy in which they did not cordially concur; since this would be to put us at variance again.

I would, therefore, respectfully suggest to the Board, that the subject of this portion of my Report be not made a topic of consideration at the Annual Meeting; but that it be left to the Foreign Committee and myself to confer upon it during my visit to America, which now seems indispensable. If I should succeed, as I think there is some hope of my doing, through a plan which has occurred to me, and which is not wholly inconsistent with the present system, I shall be most happy to continue the work of the Board in this country. Otherwise I must not hesitate to make the sacrifice which a failure of success on this point would seem to require of me.

I am truly happy, in conclusion, to declare my belief in the rectitude of the Committee's intentions. I have no doubt that they have acted as they believed to be best for the interests of the Missions committed to them. I have no doubt that they have acted as they believed to be best for the interests of the Missions committed to them. I have no doubt that they will so act in future. In remarking upon the effects of the new system, I do not complain of *them*. I did not complain of them the last year in the sense that was supposed. My report was greatly misunderstood on this point. But inasmuch as that misunderstanding arose, doubtless, from something unfortunate in my mode of expression, I humbly take the entire blame of it to myself. At present, also, my only wish has been to state the effects of the system upon this Mission, *as illustrative of its state during the past year*, and my own course in consequence. I have done this without a single hard feeling towards any one—which I do not at all entertain.

Finally, that you, dear brethren, and the Foreign Committee and myself, in our respective spheres, may be guided by wisdom from on high, and especially by God-like charity, is the humble and earnest prayer of

Your fellow-laborer and servant in Christ,
Horatio Southgate,
Missionary Bishop, &c.

Constantinople, April 2, 1849.

POSTSCRIPT TO BISHOP SOUTHGATE'S REPORT.

Constantinople, May 4, 1849.

To the Board of Missions of the P. E Church:

Dear Brethren,—In writing my Annual Report, my expectation was to receive the means of visiting the United States very shortly. But I have been disappointed in this, and now it seems hardly possible to leave before fall. Moreover, if the present financial arrangement continue, it will not be possible to leave then, for, the plan of remitting funds after they are actually in the treasury, requires that I receive them long after the time for which they are due, so that they are expended before they come to hand, and cannot, therefore, be used for a journey.

It seems, then, necessary to bring this subject before the Board. I would have much preferred the plan suggested in my Report, viz., that it be left to the Foreign Committee and myself; but, as this now appears impracticable, I would respectfully request your attention to it.

I see no way in which I can propose the matter to you besides that which it would, in all probability, have taken, if I had been able at this time to visit America. I allude to my resignation. I see not how this is to be avoided. The committee have informed me that they feel bound to maintain the new financial system; the secretary adds, that it is a matter of necessity with them to do so. It is clear to my own mind that I am not able to conduct a Mission to this country successfully under such an arrangement. I had thought of proposing another plan, to which I made allusion in my Annual Report. But, besides that, I had little hope, at first, that it would prove acceptable to the Committee. I now see, from the course that contributions and remittances are taking the present year, that it cannot be adopted without abandoning the principle of the new system. It would, therefore, be useless to suggest it.

It remains, then, that the arrangement established by the Foreign Committee must stand, unless set aside by the Board. I am convinced that such a proceeding on the part of the Board would not be advantageous to the Mission. No scheme is desirable which has not the concurrence of those who are to execute it. I have, moreover, pledged myself to the Committee, not not to act in opposition to them in this matter. The general grounds of this promise are contained in a letter to the For. Secretary, dated Sept. 18, 1848. I cannot, therefore, come in conflict with the committee; and, as they are settled in the conviction that it is their duty to continue the new arrangement, no course is left me but to retire.

I do, therefore, humbly and respectfully resign to the Board all the charge and responsibility concerning their operations in this country. I do this with profound gratitude to them for their many acts of kindness, and for the support which they have almost uniformly vouchsafed to me.

It remains only to provide for my return. I propose to leave about the first of October. I would, therefore, respectfully desire that the appropriation to that date be forwarded to me, together with the sum of one thousand dollars in addition, for the necessary preparation, and for the journey. I intend to sustain the Mission till the time of my departure, and to pay the salaries of my assistants here and at Mossoul to the end of the year. It will be very desirable that the funds just mentioned be in my hands by the first of September, and, in order to this, they should be forwarded from the United States by the middle of July. I beg the particular attention of the Board to the necessity of providing for these expenditures at the Annual Meeting.

It will be for the Board to decide whether their operations in this country shall continue. In case of their continuance, I would beg to recommend to you the Rev. Presbyter in Mossoul, and the lay assistant in this city, whom I shall leave in service at the time of my departure. They have both been faithful and successful in their endeavors on our behalf.

I remain, dear Brethren,
Your humble and grateful servant,
Horatio Southgate,
Missionary Bishop, &c.

Fourth Annual Report

OF THE RIGHT REV. WILLIAM JONES BOONE, D. D., MISSIONARY BISHOP IN CHINA.

Shanghai, February 13, 1849.

Dear Brethren,—In the Providence of God, it has again become my duty to address you, that I may tell of the goodness of our gracious Saviour to us, "in these ends of the earth," and report the progress of his work committed to our hands As in former years, so in that which has just passed, mercy and loving kindness have followed us through all its months, and weeks, and days; all our lives have been graciously preserved, and our work prospered.

In a former Report, I mentioned that our greatest encouragement at this place arose from the large numbers who constantly attended at the various places for public worship. This attendance has not diminished at our own chapel, nor indeed at any of the others at Shanghai. As sufficient time has now elapsed since these chapels were opened, to allow the novelty to wear away, we trust that it has not been the only attraction. Of the numbers who attend on our ministrations, you will form a correct idea from the quarterly reports of Mr. Syle and Mr. Spalding. During the past year, greater familiarity with the dialect spoken at this place has enabled us greatly to increase the number of our services. At the chapel in the suburbs of the city, five services are held each week, three on Sunday, and two in the week. In the chapel connected with the school, a daily service is held for all who will attend. This service is conducted by myself, when my health permits; Mr. Syle kindly officiates for me when I am too unwell. Unhappily this service is not generally well attended, though last Sunday we had the gratification to see the chapel quite full; the attendance of the boys of the school, our servants, and their servants, and others, however, usually make up a congregation of about sixty. In addition to the usual places for preaching, Mr. Syle has rented a small house in a village near us, where he will hold as many services during each week as he finds, upon experiment, the people will bear.

Through God's blessing upon our exertions we have been privileged, during the last year, to admit two of these poor heathens into membership with the Christian Church; and we have now ten candidates for baptism, who are receiving special instructions to prepare them for the reception of that holy sacrament.

This, though indicating only a "day of small things," is felt by us all to be a matter for devout thanksgiving, and great encouragement.

The school is doing well, and has contributed its quota of those who are, as we trust, in penitence and faith, seeking the salvation of their souls; three of the number being from among its members. As the boys increase in age, and advance in their studies, we are made, in that proportion, to feel the aid of a layman to aid in carrying on its operations; indeed, male superintendence is becoming every day more and more indispensable. Shall we call in vain upon all the young laymen of the Church, for aid in so important a work—a work which, although but just commenced, is already bearing fruit to the glory of our Divine Master?

I am persuaded that if our young men, whose heart's desire is to live for the advancement of our Saviour's cause, only knew what an opportunity is afforded them in this school, of influencing the future progress of the Gospel in China, at least so far as it shall please God to make the exertions of our own Church instrumental to this end, they would press forward in numbers, eagerly demanding of the Foreign Committe, their passports to China.

All good men endeavor to cherish with the greatest care, and to foster with their warmest sympathies, Christian schools, where children are brought up "in the nurture and admonition of the Lord." These are the gardens wherein are planted by the river of God's precious word, those trees that bring forth their fruit in due season, and whose leaves also wither not in the time of drought and trial. It is to aid in the culture of such a garden that its plants may become "trees of righteousness, of the Lord's planting." We entreat our young brethren to hasten hither, and will make bold to promise them that many of the objects of their care and culture shall hereafter bloom in the Paradise of God, and become their own exceeding great reward, yea, the very crown of their rejoicing.

We are so fully persuaded that we shall not do all for the Chinese that our positions and their necessities demand of us, if we content ourselves with merely teaching the adults among them, *viva voce*, and by means of books, that we have determined to get as many native schools under our control and direction as possible. For this purpose we offer to Chinese teachers, a bonus of one dollar per annum for each boy; in compensation for which, we claim the right to direct the studies of the boys, to have the Scriptures and our Catechism studied, in addition to the Chinese classics, and to have prayers and other religious exercises whenever it may suit us to visit the school. Of course there is no attempt to teach the English language in these schools. Last year we had one such school, under the care of Mr. Syle. This year we shall endeavour to increase the number—ultimately we shall hope to have two or three under the care and superintendence of each presbyter, as part of his parochial charge, that our blessed Lord's injunction to feed the lambs, as well as the sheep of his flock, may be attended to.

We have one Candidate for Orders, Chae, the youth who accompanied me to the United States. He continues stedfast in his desire to serve the Lord in the Ministry of the Gospel, and we trust that towards the close of this year, he will be found "apt and meek to exercise the office of a Deacon to the honor of God and the edifying of his Church." He is at present very usefully employed in aiding in the distribution of the alms of the Church, visiting the sick, aged, and infirm; and in assisting to superintend the Chinese School above mentioned.

I cannot close this report without making grateful mention of the Lord's goodness in inclining two of his servants to grant us, in the most liberal and large hearted way, the seasonable aid our wants imperiously demanded. By the donation of one of these gentlemen, we have been enabled to build a school-house that furnishes accommodation for all the boys of the school, their teachers, and another family: by the liberality of the other, we have the means to erect a good substantial brick church for the worship of God and the administration of his sacraments.

These excellent brethren have caused our hearts to sing for joy, and we pray earnestly that the joy wherewith they have made us glad, may return into their own bosoms with tenfold power and unction. It has been a great trial of our patience, to have the funds lying so long idle in our hands, before we could commence our church; but as we are not so sanguine as to expect many more such benefactions, we determined it was better to use it some time, than to put our first, our best church, in an obscure corner, and this caused the delay. We have encountered no difficulty arising from any opposition on the part of the Chinese officers, or any unwillingness of the people to sell us land; but as we wished to get on one of the great thoroughfares of the city, the price asked for several lots we endeavored to purchase, was entirely beyond our means. At length, however, after nine months' trial, by the good hand of our God upon us, we have succeeded in getting an excellent lot, and we now anticipate no delay in the erection of our church.

In conclusion, let me say, that when this church is finished, we shall, in all probability, deliver the Gospel message within its walls, in the course of the year, to many hundreds of these benighted idolaters around us. The Word so preached, will prove to each of those who hear us—it is a most solemn thought—a savour of life unto life, or death unto death. If, knowing this awful character of a preached Gospel, we fail to accompany its dispensations with constant prayer for the quickening influences of God's Holy Spirit, (without which, our preaching is but pouring water on the dry ground,) the very Gospel we preach will condemn us at the last day, of want of true love for the souls of these poor heathens. And so my dear and respected brethren of the Board, let me say to you and all the members of our beloved Church, if you send us here to make known these awful truths, and content yourselves with merely supplying our temporal necessities, you desert us where we most need help, and exhibit towards these heathen a like want of charity. If we merely proclaim the Gospel here, and bring these people under the crushing weight of the responsibility incurred, by having the folly and wickedness of their idolatry exposed to them, without, at the same time, by our ceaseless prayers and intercessions on their behalf, obtaining grace to enable them to renounce these vanities, and turn to the only living and true God, instead of rejoicing at the day of judgment, you may see, so far at least as concerns the destiny of these, our fellow-men, only cause for weeping over the work you sent us here to do.

Dear Brethren, pray fot us. The burden of this so great a people is too much for us. Hold up our hands or we faint. To God's infinite mercy and to your earnest prayers, we commend our poor labors and our immense work.

I am, dear Brethren,
Faithfully yours in the Lord,
William J. Boone.
Missionary Bishop, &c.

Advertisements.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

INSTRUCTION IN MATHEMATICS AND BOOK-KEEPING.—The subscriber has the pleasure to inform the young gentlemen who have not finished their engagements with him, as well as those who may require his services, in preparing them for the next term of Columbia College, that he will be happy to see them on Monday, the 3d of September. He would also inform Principals of Institutes, male or female, that, by an early application, he is open to an engagement for one hour daily, or for two hours three times a week.

References.—Prof. Hackley, Columbia College; Rev. Dr. Schroeder, St. Ann's Hall; Rev. W. Morris, Rector of Trinity School.

N. B. Private instruction will be given at his residence, 31 City-Hall-place. Sept. 12t$ M. B. McCARTHY.

FOR Church Cushions—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

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March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

THE COLLEGIATE SCHOOL, 95 Mercer St. will be re-opened on Monday, Sept. 3. Circulars containing terms can obtained at the bookstores of R. Carter & Bro., 285 Broadway, and also Daniel Fanshaw, 575 Broadway.
WILLIAM FORREST, Principal.
Sept. 1—8i

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the stndies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particulnr attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

Brooklyn.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq., Edgar J. Bartow, Esq.

Newark.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—1 mos.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprieto and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and *in* a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28. 1849—tf

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom application may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,–2m College of St. James, P. O., Md.

REPORT FOR AUGUST.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of August, 1849, One Hundred and Thirty-two new Policies, viz.:

To Merch'ts and Traders	33	To Physicians	4
" Manufacturers	20	" Lawyers	6
" Mechanics	17	" Bankers	4
" Ladies	6	" Capts. of Steamboats	3
" Clerks	12	" Mariners	6
" Hotel keepers	2	" Farmers	5
" Clergymen	3	" Engineer	1
" Agents	3	" Other Occupations	7
	96		36

Total new policies in August. 132
Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
John Wadsworth,
S. M. Cornell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.
——— ———, Secretary.

MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., No 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M. D.
John M Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.